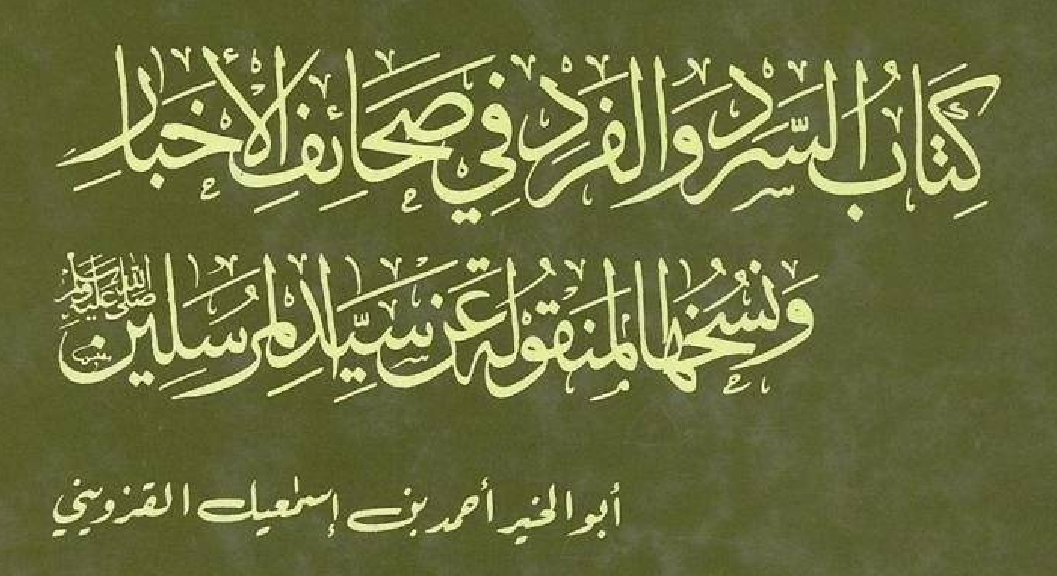
ONE HUNDRED GREAT BOOKS
OF ISLAMIC CIVILIZATION

The Earliest Codification of The Hadith

Kitāb Al-Sard Wa al-Fard

by
Al - Qazwini



The Book of Continuous Reports By Single Narrators Collected In Brochures And Copies Thereof, As Reported On The Authority of The Chief of God's Messengers

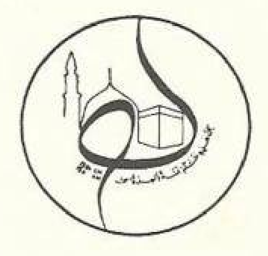
By Al-Qazwini



Translated and Edited with introduction

By

Mohammad Hamidullah



PAKSITAN HIJRA COUNCIL

ISLAMABAD

1411 A.H./1991 A.D.

ONE HUNDRED GREAT BOOKS
OF ISLAMIC CIVILIZATION

RELIGION AND ETHICS

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

(الحجرات : ١٣)

The most honoured of you in the sight of God is the most Righteous of you.

Great Books Project

The Plan for publishing, in English translation, one hundred important books of Islamic thought, culture and civilization was formally approved by the Pakistan Hijra Council in 1984. To enable the reader to better appreciate the development of modern knowledge, it was decided that the present series should preferably cover those early works which laid the foundation of a new faith-cum-knowledge based civilization. Accordingly, the following criteria were laid down for selection and inclusion of books in the present Project Series:

These should be the books of *first intensity*, the *books that have mattered* in the advancement of knowledge.

The book selected should either be a pioneering one on the subject, the most advanced work of its time, the one that had greatest possible impact in its area of knowledge, or the one that was studied widely in the world of Islam and outside.

If a book satisfies the above criteria, it is to be selected "irrespective of the fact whether it has already been edited/translated/published or not"

After widest possible consultations and continued modifications in the choices made, one hundred titles were selected and listed under the following 12 categories of knowledge:

- I. Religion and Ethics.
- II. Education and Pursuit of Knowledge.
- III. Philosophical Thought.
- IV. Political Thought, Governance and Administration.
- V. Jurisprudence and Law.
- VI. History.
- VII. Society and Culture.
- VIII. Cosmos Cosmography.
- IX. Natural Sciences.
- X. Mathematical Sciences.
- XI. Science and Art of Healing.
- XII. Applied Science and Technology.

The Project Plan and the selected titles were finally approved by the Advisory Council on 29th June 1987 with the observation that inclusion of any alternate competing titles may be considered on merit at any stage of the Project's implementation.

Al-Qazwini's book *Kitab al-Sard Wa al-fard al-Akbar is from Category. I with No. 2* in the project series.

Al-Qazwīnī's Book on Earliest Codification of the Hadith

Preparation and Publication of this Volume.

English translation of Al-Qazwīnī's work KITĀB AL-SARD WA AL-FARD

NO. 2
In the Project Series.

* Translation based on a unique manuscript of this work preserved in the Vezer Shahid Ali Pasha collection (No. 539) in the Sulemanye Library, Istanbul.
* Translated with Introduction by Mohammad Hamidullah.

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FOREWORD

Quaid-e-Azam Muhammad Ali Jinnah, the Founder of Pakistan, rightly observed: "The injunctions of the Holy Quran are not confined to religious and moral duties." "From the Atlantic to the Ganges", says Gibbon, "the Quran is acknowledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence, and laws which regulate the actions and the property of mankind are governed by the immutable sanctions of the will of God".

In the case of B.Z. Kaikaus V President of Pakistan, the Supreme Court of Pakistan held: "the Holy Quran is the first, original, primary, basic and most fundamental source of the Islamic Shariah. The Sunnah, (i.e. the Hadith i.e. the precepts, actions and sayings of the Holy Prophet are the second source of Islamic Law". (PLD 1980 160).

Mr Justice Hamood ur Rahman, former Chief Justice of Pakistan, in an article entitled Islamic Jurisprudence correctly concluded: "The fundamental principle of Islamic Jurisprudence is that no human agency can make a law which is in conflict with the injunctions of the Holy Quran nor can any such law permit that which the Holy Quran prohibits. Legislation is possible only in respect of subjects not dealt with in the Holy Quran and that too without transgressing the principles therein prescribed. The next important source of Islamic law is the Sunnah or traditions as to precepts and usages of the Holy Prophet. These have been compiled after carefully purifying their authenticity and testing the veracity of their relators. These constitute Hadith and are followed because no one could have understood the Holoy Quran better and guided his disciples to the proper course of actions than the Holy Prophet himself".

The compilation, codification and editing of the Hadith was a difficult task, that Muslim scholars realised through the development of a scientific identification of the correct from the false. The narrators, writers, compilers, codifiers and editors have done gigantic task in tracking the correct hadith.

Al-Qazwini has done a termendous job in transmitting eleven tracts separately on the authority of authentic sources and consulting the six canonial works on hadith as criterion. The scholarship of Al-Qazwini is unquestionable. While the tradition of Hadith is mainly oral, he has also mentioned the written records in forms of letters sent by the Prophet to various people.

In the introduction the learned translator and editor of this rare work, Dr. M. Hamidullah, has referred to the variety of written record which was produced early in the Islamic society both before and after the hijra. He has dealt at length on the process of codifying the Hadith and the different forms of collections of the same. About "a dozen tracts or collections" are preserved in the present text. The traditions including these early collections have been laboriously traced by the learned editor in the existing souirces "specially in the Six Canonial works on the hadith".

Kitab al Sard wa al Fard has survived in a unique manuscript, transcribed and completed on 7th of of Safar 599 A.G. which is now preserved in the Vazir Shahid Ali Pasha colection No. 5390 in the Sulemanye Library, Istanbul. For its present publication we are indebted to the advice received from Dr. M. Hamidullah who has been a member of the Project's Advisory Council and who kindly agreed to translate and edit the work by way of his contribution to the Project. And finally we are thankful to Dr. N.A. Baloch without whose efforts it was not possible to publish this book.

S. Sharifuddin Pirzada
Chairman

Introduction

Believers of every religion have always had great respect for the founder of their religion, and tried to conserve for the posterity traditions about what he said or did. Muslims are no exceptions to the rule. They may even be proud of what they have done in this respect. If we investigate about Enoch, Noah, Abraham, Buddha, Zarathustra, Moses or Jesus for instance, and want to know what these venerated personalities said, or describe what they personally did, a few pages exhaust the totality of the recorded material. The material of the same kind concerning the Prophet of Islam is so vast that one is obliged to subdivide and classify in order to study it. For instance:

1. Firsthand reports as distinct from those where one does not know the source.
2. Codification and transmission from generation to generation.
3. Kinds of codes: (a) according to narrators, (b) according to subject matter, (c) exhaustive works.
4. Work done in later centuries, down to our day, on the material coming from earlier times.
5. Biographies of the narrators, from generation to generation.
6. Collection of doubtful traditions.
7. Collection of spurious traditions.
8. Translations in different languages of the original codes.

History of the Hadith

History of the Hadith is a fascinating subject, but too vast for a small introductory note. We shall limit our work here to the earliest records of the Hadith and the Sunnah undertaken by the Companions of the Prophet, during the very life-time of the Prophet, or a bit later before they themselves died.

One may perhaps say that historical factors have played a

role in so far as the Muslims have been able to inherit such a rich collection of the Hadith. In fact, unlike his predecessor, Jesus Christ, the Prophet of Islam could preach his religion for a long time, for as much as 23 years. He won no doubt slowly but in ever increasing number the converts of quality; and it is estimated that three months before his death, when he pronounced his Farewell Sermon from the summit of the Jabal Ar-Rahmah (Mountal of Mercy) at 'Arafat, there were in the country as many as half a million Muslims, and of them some 140,000 were present there to perform the Hajj and listen to the oration of their Prophet. Arrangements were made so that each and everyone of these pilgrims heard what was addressed to them. They could not forget later the memorable occasion, and reported part of what they remembered to others whenever an occasion presented to talk of it.

Islam began as an all-embracing "religion": dogmas, cult, morality, politics with civil and international affairs. In the very beginning, it could not be but a state within a state. However, a dozen years later, when the Prophet and his companions were forced to abandon their homeland of Makka and migrate to Madinah, a small State was ushered in. It was a City-State of confederal form, with both the Muslims and the non-Muslims as its citizens. At first, it extended to a part of the township of Madinah, but soon it spread rapidly. Only ten years later, when the Prophet breathed his last, it had a territory of some three million square kilometers, covering the peninsula of Arabia and the southern parts of Palestine and Iraq. That is to say, some 875 square kilometers rallied daily to the Pax Islamica at an average, during these ten years.

During the life-time of the Holy Prophet, the expansion was limited to the lands in and around Arabia, but later on the expansion was so very swift that it did not stop there. Just fifteen years after the death of the Prophet, Caliph 'Uthmān ruled from Madinah over three continents: Asia, Africa and Europe (in part of Spain*). When the people there saw how

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*cf. a special paper in Arabic on this subject – M. Hamidullah: Fath al-Andalus fi Khilafat Sayyidna 'Uthmạn, sanat 27 H., in 'Islam Tetkikleri Enstitüsü Dergisi',

their administrators and benefactors, all companions of the Prophet, remembered the Prophet with respect and veneration, the curiosity to know the Hadith was naturally stimulated among the new converts to Islam.

To quench the human's thirst for knowledge, the Providence had made arrangements: the very first revelation that had come to the Prophet consisted of the Divine order "READ", with further emphasis on it in other parts of the Quran. The Prophet therefore made arrangements that copies of the Quran should be available in every Muslim house, and encouraged that the Hadith/Sunnah should also be codified and preserved as a complementary part of the Quran. We shall revert to this later. The result was that even the illiterates among the Companions of the Prophet got interested in the acquisition of knowledge, as a sacred duty. They tried to preserve in their memory what they heard from the Prophet; and even if they could not write themselves, they never failed to communicate their knowedge orally to others for purpose of record. Accordingly, the written records of the Hadith and the Sunnah soon increased in numbers. The Quran had said that the Prophet's life was the ideal life for a Muslim to *imitate* while both the Quran and the Hadith had shown that Pen was the depository of culture and civilization. The psychological effect of the belief that the Prophet of Islam was the last of the messengers of God, with no other prophet to follow him, motivated every believer to preserve his teachings in his own words by committing the same to memory or writing and also communicating to others for preservation. Generation after generation, both parents and teachers performed this duty as best as they possibly could.

Fourteen hundred years ago, when Islam began, there did not exist modern methods of multiplying copies, and there have been occasions of the loss of manuscripts: wars, fire, earthquakes, inundations and the like. Muslims may be proud to know what has nevertheless come down to them. Ever since the Rashidun Caliphate, Muslims have numbered by millions,

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Istanbal University, 1978, Vol. VII/1–2, pp.221–226. For all Arabic and Euorpean references cf. also his *al-Wathā'iq al-Siyāsiyah,* 6th ed., Document No.371 (citing Tabari, etc).

and millions of books, big or small, ought to have been compiled by them in every generation, in different languages and in different parts of the world. For the present, we limit ourselves to the time of the Holy Prophet.

Compilations Before the Hijrah

Before the Hijrah, there is naturally the codification of the gradually revealed portions of the Holy Quran. Without going here into details, it is worth pointing out that when some Madinians were attracted to Islam before the Hijrah, during the Hajj season of the year 3 B.H, they took it so seriously that they preached it in their country, and a year later sent a big contingent of candidates to Islam during the same season to Makkah. The Prophet received them at Minā, and handed over to one of them, Rāfi‘ ibn Mālik az-Zurqi, a copy of the whole of the Quran revealed up to that time; and this learned and zealous person then began to recite publicly the Quran in the mosque of his tribe at Madinah, and this was the first mosque in the world where this practice was inaugurated (cf. Samhudi, 2nd ed., p. 857; Ibn Qudāmah, *al-Istibsār fi Nasab as-Sahābah min al-Ansār,* p. 174).

As to the written Hadith, there was then less need, and still there are several reports.

(a) In the year 8 B.H. when the worst persecuted from the Makkah Muslims emigrated as refugees to Abyssinia, the Prophet gave a letter of introduction to the Negus, where we read the following significant phrase: "I have sent to you my cousin Ja‘far and a group of Muslims along with him; when they come to you, give them hospitality..." (cf. my *al-Wathā'iq as-Siyāsiyah,* No.21, on the basis of Tabari, Qastallāni, Halabi and a host of other sources).

(b) Some members of the tribe of Dāri of Palestine met the Prophet and embraced Islam. They asked him: If God enables you to conquer our country, do give us some parts of it; and the Prophet gave them in writing the following letter: "This letter mentions what Muhammad, Messanger of God, gave the Darites: When God will accord him land, he will make them the gift of Bait ‘Ainun, Habrun, al-Martum and Bait Ibrahim along

with their inhabitants (serfs) till the end of the world". (cf. My *al-Wathā'iq*, No.43).

(c) In an incident that is well-known the pagans of Makkah boycotted the Prophet and his family, and wrote it down and hung the document inside the Ka'bah, (cf. Ibn Hishām, Ibn Sa'd etc.; and my *al-Wathā'iq* No.*/a).

(d) After the second year meeting of the Madinah delegation at 'Aqabah of Minā, when they returned home, they wrote a letter to the Prophet, requesting him to send a missionary teacher to Madinah. The Prophet sent Mus'ab ibn 'Umair who had great success. (cf Ibn Sa'd, I/i, p. 148 and III/i, p.83).

(e) The Prophet wrote a letter to his delegate Mus'ab, commanding him to celebrate in Madinah a weekly service of prayer every Friday. He did that, and pronounced also a sermon before the prayer. (cf Suhaili, etc., and my *al-Wathā'iq*, No.*/waw).

(f) When the Prophet was obliged to emigrate, and went to Madinah along with Abu Bakr, he met en route a certain Surāqah ibn Mālik who wanted to capture the Prophet in favour of the Makkans, but the incident ended with the conversion of Surāqah to Islam, and on his demand the Prophet gave him a writtin protection, and predicted that soon the Persian empire will be conquered and the bracelets of the personal use of the Persian emperor will come to Surāqah, (which fact occured during the caliphate of 'Umar). (cf. Ibn Hisham, etc., and my *al-Wathā'iq*, No.*/Zay).

Compilations After the Hijrah

All this concerned the official documents before the Hijrah. When the Prophet settled in Madinah, not only innumerable official documents were prepared, but we come across private records of the Hadith also. Before citing some important examples, let us mention another official document of international imortance.

On the arrival of the Prophet and many Makkah Muslims in Madinah, it became necessary for security and social requirements to establish a State, a tiny City-State, there. Not only the Muslims but also many non-Muslims from the local

population agreed to it, and a written-constitution was produced, which has come down to us (Cf. my book *'The First Written-Constitution in the World'*). It describes in detail rights as well as duties both of the ruler and the ruled. Among other subjects, it speaks of social security: if some one was obliged to pay blood-money or ransom —which were always onerous— it was not the individual but his unit of the insurance (ma'āqil) which paid the amount; and these tribal insurance societies were established in a pyramidal manner, and helped each other, with the State coming on the top. A State required frontiers, and there are documents speaking of them, and other official affairs, which I have collected in my book *al-Wathā'iq as-Siyāsiyah* (in many editions).

Private Efforts:

Anas ibn Mālik al-Ansari was a young lad of ten years when the Prophet arrived in Madinah. Soon his mother brought him to the Prophet, and was proud to say: "O Messenger of God, this boy of mine is intelligent, and has even learnt to read and write; do me honour by accepting him as your page and personal servant". The Prophet agreed, and Anas remained in the house of the Prophet till the latter died ten years afterwards. Naturally, Anas had exceptional opportunities of observing what the Prophet did at home and what he said to members of his family and to visitors. Anas survived long, until 91 H./709. His biography says that he always used to counsel his children to write down the Hadith in order to preserve this material (cf ad-Dārimī etc.). The sources continue: 'A narrator says: I saw Abān one day sitting with Anas, and taking down his dictation of the Hadith'. A whole group of Hadith scholars (like al-Hākim, ar-Rāmhurmuzī, etc.) relate the following important fact: "When we used to press much (aktharnā) —and in another version: when we used to be numerous (*kathurnā*)— Anas would take out his notebooks (*majall, sikak* of the reports) and say: "These are the traditions which I heard from the Prophet and submitted for his perusal (to correct if I had committed any mistake)". It may be noted that Anas was not only in the habit of taking down in writing whatever he saw or

heard from the Holy Prophet, but even used to submit his notes to the Prophet for scrutiny and approval.

At-Tirmidhī relates that one day an Ansarite companion of the Prophet came and complained of the weaknes of his memory, adding that there were always so many things of importance in what the Prophet said, but he failed to retain them in his mind. The Holy Prophet replied: "Take help of your right hand" (meaning, take down in writing whatever interests you). He must have done that, but unfortunately the source does not give the name of this Ansarite. Was that Anas himself?

The case of 'Abdullah ibn 'Amr ibn 'As is also very interesting, and of the glorious details of his life let us note the following. He was young and zealous, and spent much of his time in the company of the Holy Propeht. With the knwowledge and permission of the latter, he used to note down much of what he heard. His comrades criticized him and said: "The Prophet was after all a human being, subject to moods of pleasure and anger; and as such it would not be proper to record indiscriminately any and everything that was spoken by him". It was a sensible suggestion and good-intentioned. But being an intelligent youth, 'Abdullah ibn 'Amr went directly to the Prophet and asked: "O Messenger of God, may I write down whatever I hear from you?" He replied: "Yes". As an additional precaution, 'Abdullah added: "Even when you are pleased, even when you are angry?" Thereupon the Prophet pointed to his mouth, and said: "By God, whatever issues from this is verily right and truth". Bukhari cites Abu Hurairah, a companion of the Prophet, on the authority of a student of his, viz. Hammām ibn Munabbih: "Amongst the companions of the Holy Prophet, there is none who relates a greater number of Hadith than myself, except 'Abdullah ibn 'Amr who used to write them out (on the spot), but not so I". 'Abdullah gave the name of *As-Sahifah as-Sādiqah* to this compilation of his collecting the sayings of the Prophet. The manuscript remained preserved in the family for a long time. His grandson, 'Amr ibn Shu'aib used to hold it in his hand, read it out and dictate his lectures (cf. Ibn Hajar, *Tahdhīb al-Tahdhīb* VIII, pb.48–5,

No:80).

Ibn Hanbal, ad-Dārimi and others report an interesting incident of the life of 'Abdullah ibn 'Amr as under. Abu Qabīl says: One day we were in the presence of 'Abdullah ibn 'Amr, when someone asked him: Which town would be conquered first (by Muslims), Constantinople or Rumiah (Rome)? Upon this question, 'Abdullah sent for an old box, and taking out a book from it, looked into it and read: One day we were sitting in the company of the Holy Prophet, and were writing down whatever he spoke. In the meantime someone asked him: Which town would be conquered first, Constantinople or Rumiah? The Holy Prophet replied: "The town of the son of Heraclius will be conquered first,—i.e. Constantinople". This report clearly says that it was not simply 'Abdullah ibn 'Amr, but a whole group of the Companions of the Prophet who used to write down what the Prophet said, and this in the very presence of the Prophet. The "old box" of the narrator might have contained more books than one. As a gifted scholar, 'Abdullah ibn 'Amr even learnt Syriac (or Hebrew) language. Later somehow he got a camel's load of the religious books of the Judeo-Christians, which he read and assimilated, and on the basis of this material he compiled a whole book which he named *Sahīfah Yarmūkiah* (apparently in memory of the place where the celebrated battle against the Byzantines took place and where he got these MSS of the Biblical literature. (cf. Ibn Hajar, *Fath al-Bārī,* I, 167).

Another great narrator of the sayings of the Prophet is 'Abdullah ibn 'Umar ibn al-Khattāb. It is not precisely known whether he had written a book on Hadith. But there is an account in the *Tabaqāt* of Ibn Sa'd, narrated by Salmān ibn Mūsā, to the effect that he saw 'Abdullah ibn 'Umar dictating to his freed slave, Nāfi', who was busy writing (cf. Darimi, etc). Nafi' had spent full thirty years in the company of his teacher, and must have acquired from him all that was to be learnt. 'Adullah ibn 'Umar used to say with pride: 'The existence of Nāfi' amongst us is verily a great blessing of God' (cf. Ibn Hajar, *Tahdhīb at-Tahdhīb,* X, 413, No.742). It is of

course known that in the private library of 'Abdullah ibn 'Umar there were written documents, inherited from his father and others, the contents of which he sometimes dictated to his students. He is generally referred to as Ibn 'Umar.

Another personality of first rank, who knew Hadith very well and dictated it also but thought that he did not require to compile his knowledge of the Hadith for himself in a book-form, is that of 'Ali ibn Abī Tālib, the cousin and son-in-law of the Prophet. Bukhārī and numerous other sources report: "Abu Juhaifah related: Once I asked 'Ali ibn Abī Tālib whether he had a book compilation of his own, and he replied: No, except the Book of God (the Quran) or such understanding as may be had by a Muslim, and whatever is in this Sahīfah". Abu Juhaifah added: I asked him what then was in this Sahīfah? He answered: "The rules about the blood money, liberation of prisoners, and that no Muslim should be executed for the sake of any unbeliever". This report is categorical that 'Ali had compiled no book on the sayings of the Prophet. As to the Sahīfah he had, other details could be added here. Bukhārī (96:5) reports: 'Ali got up during his caliphate and mounted a pulpit made of bricks, and he had a sword girded to him from which hung a sahīfah (bundle of papers). Then he said: 'By God, we have no book with us for reciting, save the Book of God (Quran) or whatever is to be found in this Sahīfah'. He then spread that Sahīfah out, and it contained the ages of camels (for purposes of taxation. It also contained the rule that (the territory) from the hill of 'Air until such and such a place is *harām* (sacred), and whoever commits murder within that space of land incurs the curse of God, of angels and of men. There was also written in that Sahīfah that the responsibility of Muslims is one and in common for the application of which will endeavour the Muslims who are closer to the person in need of protection. And he who should break the covenant made by any Muslim, the curse of God, of angels and men will all be on him; and God will not accept from such a person any return or compensation. Likewise there was written in that Sahīfah that he who, without the permission of his *mawlā* (contracted brother) enters into a contractual fraternity with somebody

else, on him will be the curse of god, of angels and of all men. God will not accept from such a person any return or compensation. The *Musannaf* of 'Abd ar-Razzāq and the *Sunan* of Abu Daūd give other extracts. All these passages are either verbatim extracts or paraphrases of the Constitution of the City-State of Madinah, and its bye-laws. The Sermon of the Prophet delivered on the conquest of Makka, a written copy of which was handed over to one of his companions, Abu Shah, at the latter's request, or other well-known written documents of the time of the Prophet regarding some of which historians mention expressly that they were in the possession of the Prophet who kept them hung to his sword. When he died, this sword of the Prophet came in possession of 'Ali, and remained with him all his life, and hence his unfolding from time to time the bundle of documents, and dictating its contents to the audience. He dictated also what was not in the Sahīfah he inherited from the Prophet, but what he himself knew. So Ibn Sa'd and Ar-Rāmhurmuzī report the following interesting incident: One day 'Ali said in his sermon: Who would like to buy science for a dirham (silver coin)? Al-Hārith al-A'war purchased a quantity of paper in the market for the dirham, and brought it to 'Ali who wrote for him much science (*'ilman kathīran*)". Again, once somebody asked Hujr ibn 'Adī a question, whereupon he replied: Fetch me the Sahīfah from the window (of his house), and then he read it: "In the name of God the Most-Merciful, the All-Merciful. This is what I have heard from 'Ali ibn Abī Tālib who said..."

As far as the number of reports on the Holy Prophet is concerned, Abū Hurairah tops the list of the first hand narrators. According to Ibn Hazm (*Jawāmi' al-Sīrah,* p.275): 'one owes to Abu Hurairah the knowledge of as much as 5374 narrations; therafter come Ibn 'Umar with 2630, and Anas ibn Malik with 2186 ones'. Abu Hurairah was originally of the tribe of Daus, of Yaman, and it was only in the year 7 H., that he was attracted to Islam, came to Madinah and met the Prophet to declare to him his conversion. He was intellectually gifted. Not only he knew reading and writing Arabic, but he knew well also the languages of Persians and Abyssinians (who ruled Yaman in

those days). Ka'b al-Ahbār, a well-known Muslim scholar of Jewish origin, used to declare in astonishment that of the non-Jews who have Biblical knowledge, Abu Hurairah tops the list. When he embraced Islam, naturally all his time and energy were reserved for the religeous lore. The following report of Bukhārī (3:42) is very instructive. "Abu Hurairah said: People say (by way of reproach) that Abu Hurairah is prolific in relating (too much) Hadith. Had there not been the following two verses in the Book of God, I would not have related even a single Hadith. He then recited the verses 159 and 160 of the second Surah, the translation of which is: "Verily those who hide the proofs and the guidance which We revealed after We had made it clear in the Scripture, such are the accursed of God and accursed of those who have the power to curse – except such of them as repent and amend and make manifest (the truth). These it is of whom I accept repentence: I am One who accepts most the repentence, the Most Merciful". (Abu Hurairah continued:) "While our Muhajirite brethren (the Makkan immigrants) were busy in the market place with sales and purchases, and the Ansarite brethren (of Madinah origin) in their agricultural and horticultural farms, Abu Hurairah, unmindful of the cravings of his stomach, stuck to the side of the Holy Prophet. He was with him when the others were away (on their respective avocations) and witnessed things of which they have no knowledge". 'e it as it may, it seems that in his zeal, Abu Hurairah began putting down to writing all he came across, and did not distinguish between the verses of the Quran and the sayings of the Prophet. According to Ibn Hanbal (III: 12-13), when the Prophet saw that, he prohibited Abu Hurairah to write down anything except the Quran. Thereupon, he put to fire all his old written texts.

Apparently this occured in the early days of his Islam, when Abu Hurairah began the ABC of Islam; later when he could distinguish between the verses of the Quran and the sayings of the Prophet, the prohibition of writing down anything except the Quran was revoked. Anyhow, if during the life time of the Prophet, Abu Hurairah had an uncontrollable passion for

reading, writing and learning, his zeal to impart knowledge was in no wise less in later years. As we see it Ibn Hajar states on the authority of Bukhari: "Nearly 800 or more of the Companions of the Prophet and their successors and other men of learning have transmitted the Hadith on the authority of Abu Hurairah". As a jurist, Abu Hurairah does not hold the high ranks occupied by the four Rightly-guided caliphs, Ibn 'Umar, Ibn Mas'ud, lady 'A'ishah 'Mother of the Faithful , but the following reports show his good memory and his work of preserving the Hadith.

(a) Marwān ibn al-Hakam, governor of Madinah, heard the reputation of Abu Hurairah's memory, and sent for him, and after having conversed with him on miscellaneous matters, began to ask him questions on the Hadith. Behing the curtain was seated a scribe who had the order to write down everything that Abu Hurairah said, Abu Hurairah himself being totally ignorant of the arrangement. The scribe relates: Marwan went on asking, and I went on writing, and the record grew in a volume of considerable size. After the lapse of one whole year, Marwan sent for Abu Hurairah again, and I was seated once more behind the curtain. He went on questioning on the same traditions, and I was comparing what he then said with what he had related a year ago. He did not speak a word more or a word less. (cb. Bukhari, *Kitāb al-Kun* ā, s.v. Abu Za'za'ah)

(b) 'Abd 'Aziz ibn Marwān (father of Caliph 'Umar ibn 'Abdal 'Aziz) wrote once to kathīr ibn Murrah al-Hadramī who had met at Emes (Hims) a great number of the companions of the Prophet of whom as many as seventy had taken part in the battle of Badr of the time of the Prophet-demanding him to write down "for us what he had heard of Hadith from the different companions of the prophet, except the reports of Abu Hurairah since we possess them already" (cf Ibn Sa'd. VII/ii,p. 157).

(c) A third collection of the reports on the authority of Abu Hurairah was in the possession of his pupil Bashir ibn Nahik, who says: I used to put down in writing whatever I heard from Abu Hurairah. When I desired to leave him, I took over to him his book, and read it out to him, and then told him: This is what I have heard from you? He replied: Yes. (cf. al-Darimi, *Khatīb al-Baghdādī*).

(d) A fourth report, which seems to concern the old age of Abu Hurairah, but mentions in precise terms a collection of the works of Abu Hurairah: Al-Hasan ibn 'Amr ibn Umaiyah al-Damri says: One day I repoated a Hadith to Abu Hurairah, bu he expressed his ignorance of the same. Thereupon I told him: I have heard it from you! He reacted: If you have heard it from me, it must be with me in writing. He then caught hold of my arm and took me to his house. There he showed me a large number of books of Hadith (*kutuban kathīratan*) and traced out the Hadith in question, and then exclaimed: I had told you that if I have narrated the Hadith to you, it must be with me, written down. There it is. (cf. Ibn Hajar, *Fath al-Bārī,* I, 174; Ibn 'Abd al-Barr, *Jāmi' Bayān al-'Ilm,* I, 4; al-Hākim, *al-Mustadrak,* III, 5II; etc.)

(e). The present publications gives other instances of the same.

There are numerous other Companions of the Prophet, who noted the Hadith in the life-time of the Prophet, and scorės of others who felt that need after the death of the Prophet. I have spoken of many of them in the introduction to my book "Sahifah Hammam ibn Munabbih", and also our learned contemporary Prof. Dr. Muhammad Mustafa al-A'zami of the Kulliyat al-Shari'ah of Riyad, among other writers.

The attraction to the Hadith could not and did not diminish among Muslims in later generations, even upto the present day. After the death of the last of the Companions of the Prophet, naturally there was no possibility of discovering new reports, with some exceptions. There is an authentic Hadith, in which the Holy Prophet has affirmed: "Whoever sees me in dream, sees me really, because Satan cannot take my resemblance". During the last fourteen hundred years, many are the reports, originating from all parts of the world, that such a person saw the Prophet in dream, and gives a report of what he saw or heard. Another, rather a vague case, is that someone pretends that he was a companion of the Prophet and had several hundreds of years of age. Our present book will also mention that.

New reports of Hadith are no more possible, in normal cases, but the repetition of the known, old reports, in new forms are

not precluded. So, some Companions of the Prophet had made a collection of the Hadith in a sort of chronological order, writing them down day to day. More frequent was the collection of the Hadith according to the narrator. In fact most of the Companions of the Prophet had collected the hadith on their own intiative. Even Caliph Abu Bakr had made one such collection, apparently on the demand of his daughter 'Āishah, but later he destroyed it. Caliph 'Umar thought a moment making a general collection of the Hadith, but finally gave up the idea. However, private collections multipled daily, according to narrators, according to subject matter, etc. Ibn Hanbal for instance has collected, in his *Musnad,* traditions according to narrators; Bukhari, Muslim, Tirmidhi and others have arranged the reports, classifying them according to subjects.

KITAB AS-SARD WA'L-FARD

There are other kinds of collections and we need not exhaust the research, except the method employed in the MS. that we are publishing, namely *Kitāb as-Sard wa'l-Fard* by Abu'l Khair al-Qazwīnī. The idea and intention of this scholar seems to have been (a) to bring together a number of small tracts of the first hand knowledge of the Hadith, that is the compilations of the Companions of the Prophet, each one capable of being learnt by heart even by modest students; (b) to collect a variety of tracts, to illustrate what was understood by the Hadith in his time; (c) to abide by the method of transmission of the Hadith in the Islamic society; (d) to produce something original on the subject.

So, there are in all about a dozen tracts or collections of the Hadith included in this work, each one reported by the same narrator. To be precise, there are three tracts by Abu Hurairah, one compiled for and transmitted by his pupil Hammām ibn Munabbih, the other by Kulthūm ibn Muhammad, and the third by 'Abd ar-Razzāq. There are two tracts by Anas ibn Mālik, one by his pupil Humaid al-Tawīl, and the other by Khirāsh. Two emanate from 'Ali ibn Abi Talib, one of which is transmitted by members of his family, and the other by al-

Ashajj. Two tracts are of ʻAbdullah ibn ʻUmar, one of which is reported by ʻAbd ar-Razzāq, and the other by Juwairiyah ibn Asmā'. One collection is attributed to a certain Jaʻfar ibn Nastūr al-Rūmī, a scarcely known personality, who affirms having embraced Islam when the Prophet was at Tabūk. And the last one is called Sahīfah of (the prophets) at-Khadir and Ilyās on the authority of the Messenger of God. It is known in the Islamic folklore that these prophets are still alive, and help people in distress from time to time.

Our author, Abu al-Khair Ahmad ibn Ismāʻīl al-Qazwīnī is also a scarcely known personality. His work is transmitted by his son, Abu Bakr Muhammad ibn Ahmad al-Qazwīnī. The author Abu al-Khair Ahmad transmits each one of the eleven tracts separately, on the authority of authorized teachers, from generation to generation, mounting upto the Companion of the Prophet concerned. Some of the teachers have noted the date and place of their transmission of the tract, which is helpful.

This MS. is being publish in Pakistan, and it will be of interest to the readers in general, and Pakistanīans in particular, that some of these eleven tracts were transmitted by a certain Abu Muhammad ʻAbdullah ibn Muhammad ibn Ziyād as-Sindī in the month of Rajab of the year 366 H. This transmitter 'as-Sindi' obviously belonged to a family of Sind, but the Pakistani friends, collaborating in search, have not so far been able to trace his biography in the known sources. In the meanwhile, a learned friend from Dar-al-Musannifin, Azamgarh, India, has suggested that the word 'as-Sindi' is a corruption of 'as-Sammadhi'. He has pointed out that according to *Kitāb al-Ansāb* of as-Samʻāni, under "Sammadh", there is mentioned a certain Abu Muhammad ʻAbdullah ibn Muhammad ibn Ziyād al-Sammadhi, who reported Hadith from Ibn Sheruyeh, and who from Ibn Rāhuyeh al-Hanzalī (exactly as) as-Sindi of our MS. (with other biographical details). As to adh-Dhahabi, he too confirms that, but gives another *kunyah,* and not Abu ʻAbdullah as here. If it is really so, then the mistake is very old, and does not come from the author of the present work, since he names invariably 'as-Sindi' in four out of the eleven tracts

collected here – viz. No.1. Sahīfah Hammām/Abu Hurairah, and No.2 Sahīfah Kulthum/Abu Hurairah, No.3 'Abd ar-Razzaq/Abu Hurairah, and No.10 Sahīfah 'Abd ar-Razzāq/Ibn 'Umar.

The work *Kitāb al-Sard wa'l-Fard* had in the beginning an authorized transmitter, the very son of the author, but it has long since ceased to attract scholars. The result is that in our time, I have traced a manuscript copy, but no authorized transmitter. The manuscript, which is unique so far, is full of copying mistakes, sometimes impossible to correct, even illegible in certain places, Had there been an authorized transmitter, he would have remedied all such deficiencies of the manuscript.

Traditions in Kitāb As-Sard

The most I could do is to try to trace the traditions mentioned in the text of the MS. which is being published herewith, in the books of Hadith that we possess, especially in the Six Canonical Works of Bukhari, Muslim, Tirmidhi, Abū Dā'ud, Ibn Mājah and Nāsaī. Our text consists of the following eleven tracts:

1. Sahīfah of Abu Hurairah, through Hammām ibn Munabbih.
2. Sahīfah of Abu Hurairah, through Kulthūm.
3. Sahīfah Abu Huirairah, through 'Abd ar-Razzāq.
4. Sahīfah of Anas, through Humaid at-Tawīl.
5. Sahīfah 'Ali through his family.
6. Sahīfah of Prophets al-Khadir and Ilyās from the Prophet of Islam.
7. Sahīfah of 'Ali, through al-Ashajj.
8. Sahīfah of Ja'far ibn Nastūr ar-Rūmī, companion of the Prophet.
9. Sahīfah of Anas, through Khirāsh.
10. Sahīfah of Ibn 'Umar, through 'Abd ar-Razzāq.
11. Sahīfah of Ibn 'Umar, through Juwairiyah ibn Asmā.

Of all these, the first, viz. Sahīfah of Hammām ibn Munabbih, also exists as an independent work, and I have already edited it on the basis of MSS in Berlin, Damascus and Cairo. Therein I have traced its traditions only by Bukhari and Muslim. Rare are the traditions which are cited neither by Bukhari nor by Muslim. It is to be noted that the whole of this Sahīfah is quoted in the *Musnad* of Ibn Hanbal, with isolated

traditions having been cited in other Hadith works, and I did not find it necessary to exhaust the sources. The only trouble is that the sequence of the reports in the above-mentioned sources —Berlin, Damascus, Cairo— differs from the one followed by our author here. I shall point out this difference in the case of each tradition. This for the first tract; for the remaining ten, I owe my information to *al-Mu'jam al-Mufahras* of Wensinck/Fuad 'Abd al-Baqi.

1. SAHIFAH OF ABU HURAIRAH, THROUGH HAMMAM IBN MUNABBIH

No. 1 Hadith here/No. 1 in MSS (independent work found in Berlin, Cairo, Damascus). Also cf. Bukhari, Kitāb 83, Bab 1, report No.4, and also K. 91, B. 40; Muslim K.7 No.30.
2/4. cf. Muslim K. 43, No. 20
3/14. cf. Bukhari 83/3, No.9
4/12. cf. Muslim K. 51 No. 35.
5/13. cited neither by Bukhari nor by Muslim.
6/20. cited neither by Bukhari nor by Muslim.
7/79. cf. Muslim K. 49, Nor.3
8/23. cf. Bukhari K. 61, B, 25, Nor.36; Muslim K.52, No. 21.
9/25. cf. Bukhari K. 65, B. surah 6, No. 10; Muslim K. 1 No.2
10/38. Cited neither by Bukhari nor by Muslim.
11/40. cf. Bukhari K. 56, B. 157; Muslim Ḳ. 12, No.2.
12/41. cf. Bukhari K. 60, B. 48, No.9; Muslim K. 43, No 7.
13/47. Citer neither by Bukhari nor by Muslim.
14/46. cf. Bukhari K. 60 B. 20, also K. 97, B. 35.
15/47. cf. Bukhari, K. 24, B. 15, No. 3 , also K. 60 , B. 37, No.1; also K. 65, B. surah 17, No.7
16.49. cf. Bukhari 79, B. 4.
17/137. cf. Muslim, K. 32, Nr 1 *(hukm al-fai'.)*
18/54. cited neither by Bukhari nor by Muslim.
19/51. cf. Bukhari K. 65, B. surah 50,Nr 3, K. Muslim, K. 51, Nr 4.
20/55. cf. Muslim K. 1, B. *ma'rifah* Nr 3.
21/57. cf. Bukhari K. 60, B. 2 , Nr 5.
22/58. cf. Bukhari 79, B. 1; Muslim, K. 51, B. Musa Ne 2.
23/59. cf. Bukhari K. 60, B. 31, Nr 1; Muslim, K. 43, Nr 4.
24/60. cf. Bukhari 5, B. 20.; Muslim, K. 2, Nr 1, also K. 43, B.1.

25/62. cf. Muslim K. 21, Nr 2.
26/63. cf. Muslim , K. 38, Nr 2.
27/70. cf. Bukhari 53, B. 11; also K. 56, B. 71; also K. 56, B. 128; Muslim K. 12, Nr 8.
28/71. cf. Bukhari 90, B. 3, Nr 3.
29/75. cf. Bukhari 67, B. 84.; Muslim K. 12, Nr. 3
30/76. cf. Muslim 48, Nr 6
31/78. cf. Bukhari , K. 60, B. 53, Nr 7; Muslim K. 30, Nr 1.
32/85. cf. Bukhari , k. 59, B. 8, Nr 6.; Muslim, K. 51, Nr 1.
33/87. cf. Muslim K, 32, Nr 1.
34/90. cited neither by Bukari nor by Muslim.
35/94. cf. Bukhari K. 45, B. 6.; Muslim, K. 12, Nr 5.
36/95. cf. Bukhari , K. 83, B. 1, Nr 4.
37/96. cf. Bukhari , K. 52, B. 24, Nr 1.
38/99. cf. Bukhari 92, B. 7.; Muslim, K. 45, Nr 3.
39/100. cf. Bukhari , K. 64, B. 24, Nr 1.; Muslim, K. 32, Nr 1.
40/128. cited neither by Bukhari nor Muslim.
41/102. cf. Bukhari , K. 2, B. 31, Nr 2.; Muslim, K. I, Nr 2.
42/112. cf. Bukhari , K. 60, B. 29, Nr 3.
43/104. cf. Muslim , K. 1, Nr 2.
44/105. cf. Bukhari , K. 65, B. surah 112, Nr 2.
45/107. cf. Bukhari , K. 4, B. 2, also K. 90, B. 2.
46/130. cited neither by Bukhari nor by Muslim.
47/131. cited niether by Bukhari nor by Muslim.
48/114. cf. Bukhari, K. 60, B. 28; also K. 65, B. surah 2, Nr 1.
49/115. cf. Muslim , K. 6, Nr 6.
50/120. cited neither by Bukhari nor by Muslim.
51/121. cf. Bukhari , K. 97, B. 31, Nr 14.
52/132. cf. Muslim , K. 43, Nr 3.
53/126. cf. Bukhari , 61, B. 25, Nr 18.
54/125. cited neither by Bukhari nor by Muslim.
55/127. cf. Muslim , K. 33, Nr 2.
56/129. cf. Bukhari , K. 76, B. 36; also K. 77. B. 36, Nr 1.
57/134. cited enither by Bukhari nor by Muslim.
58/122. cf. Bukhari , K. 57, B. 8, Nr 6.
59/133. cf. Bukhari , K. 64, B. 70, Nr 3; also K. 91, B. 40.
60/30. cf. Bukhari , K. 97, B. 35, Nr 7.
61/2. cf. Muslim , K. 43, Nr 23.

62/6. cf. Bukhari , K. 78, B. 57.
63/7. cf. Muslim , K. 7, B. 23.
64/8. cf. Muslim , K. 5, Nr 2.
65/9. cited neither by Bukhari nor by Muslim.
66/10. cf. Muslim , K. 4, Nr 7.
67/11. cf. Muslim , K. 15, N 3.
68/14a. cf. Bukhari , K. 49, B. 20.
69/15. cited neither by Bukhari nor by Muslim.
70/17. cf. Muslim , K. 40, Nr 28.
71/16. cited neither by Bukhari nor by Muslim.
72/18. cf. Muslim, K. 33, Nr 5.
73/19. cited neither by Bukhari nor by Muslim.
74/21. cf. Muslim , K. 33, Nr 6, and 7.
75/135. cited neither by Bukhari nor by Muslim.
76/136. cited neither by Bukhari nor by Muslim.
77/119. cited neither by Bukhari nor by Muslim.
78/123. cf. Bukhari , K. 91, B. 30.
79/22. cf. Muslim , K. 48, Nr 11.
80/24. cf. Bukhari , K. 61, B. 25, Nr 36.
81/26. cf. Muslim , K. 4, Nr 8.
82/27. cf. Bukhari, K. 97, B. 22, Nr 2; Muslim, K. 12, Nr 2.
83/28. cf. Muslim , K. 43, Nr 1.
84/29. cf. Bukhari , K. 56, B. 157; Muslim, K. 32, Nr 2; and K. 52, Nr 29.
85/31. cf. Muslim , K. 43, nr 3.
86/32. cited neither by Bukhari nor by Muslim.
87/33. cf Muslim, K. 48 Nr 6.
88/34. cited neither by Bukhari nor by Muslim.
89/35. cf. Muslim , K. 2, Nr 5.
90/36. cf. Muslim K. 5, Nr 12.
91/124. cf. Bukhari , K. 61. B 25, Nr 18.
92/37. cf. Muslim K. 5, Nr 12.
93/39. cf. Bukhari , K. 82, b. 6, Nr 2
94/43,44. cf. Bukhari , K. 10, B. 74; Muslim, K. 4, Nr 11, and 5.
95/45. cf. Muslim , K. 46, Nr 6
96/48. cf. Muslim , K. 42, Nr 20.
97/53. cf. Muslim , K. 1, Nr 3.

98/50. cited neither by Bukhari nor by Muslim.
99/52. cited neither by Bukhari nor by Muslim.
100/56. cited neither by Bukhari nor by Muslim.
101/61. cited neither by Bukhari nor by Muslim.
102/64. cf. Muslim , K. 37, Nr 4.
103/65. cited neither by Bukhari nor by Muslim.
104/66. cf. Bukhari , K. 82, B. 3, Nr 3; Muslim, K. 46, Nr 6.
105/67. cf. Muslim , K. 52, Nr 3.
106/68. cf. Bukhari , K. 30, B. 49, Nr 2.
107/73. cf. Muslim , K. 2, Nr 3.
108/74. cited neither by Bukhari nor by Muslim.
109/72. cf. Bukhari , K. 90, B. 3, Nr 3.
110/77. cf. Muslim , K. 40, Nr 5.
111/84. cf. Bukhari , K. 49, B. 17, Nr 3; Muslim, K. 40 , Nr 7.
112./80. cf. Muslim , K. 48, Nr 3.
113/81. cf. Muslim , K. 2, Nr 2.
114/82. cf. Bukhari , K. 94, B. 2.
115/83. cited neither by Bukhari nor by Muslim.
116/84. cf. Bukhari , K. 49, B.17; 3. Muslim, K. 40, Nr 7.
117/86. cited neither by Bukhari nor by Muslim.
118/88. cf. Muslim , K. 45, Nr 4.
119/89. cf. Muslim , K. 1, nr 12 and 13.
120/91. cf. Muslim , K. 4, Nr 3.
121/92. cf. Bukhari , K. 4, B. 67, Nr 3; Muslim, K. 33, Nr 5.
122/93. cited neither by Bukhari nor by Muslim.
123/97. cf. Muslim , K. 21, Nr 6.
124/98. cited neither by Bukhari nor by Muslim.
125/101. cited neither by Bukhari nor by Muslim.
126/103. cited neither by Bukhari nor by Muslim.
127/106. cf. Muslim , K. 5, Bab *istihbab al-ibrad.*
128/108. cf. Muslim , K. 5, Nr 3.
129/109. cf. Muslim , K. 33, Nr 3.
130/110. cited neither by Bukhari nor by Muslim.
131/111. cited neither by Bukhari nor by Muslim.
132/113. cited neither by Bukhari nor by Muslim.
133/116. cited neither by Bukhari nor by Muslim.
134/117. cf. Muslim , K. 27, Nr 5.
135/118. cf. Bukhari , K. 8, B. 38.

II. SAHIFAH OF ABU HURAIRAH, THROUGH KULTHŪM
References of The Traditions of This Tract in Other Books.

Hadith Number:
1. cf. Muslim , K. 2, Nr 16. Abu Daud, K. 1, Nr 127, and K. 2, Nr 229. Tirmidhi, K. 2, Nr 46. Ibn Majah, K. 1, Nr 106 and K. 5, Nr 79, 81, 83. Ibn Hanbal, 2/229, 359, 400, 414.
2. cf. Tirmidhi, , K. 35, Nr 21.
3. cf. Muslim , 45/33. Ibn Majah, K. 37, Nr 9. Ibn Hanbal, 2/285, 539.
4. cf. Muslim , K. 7, Nr 14.
5. cf. Bukhari , K. 94, Nr 60.
6. cf. Tirmidhi, K. 8, Nr 23. Ibn Hanbal, 2/526.
7. cf. Bukhari K. 2, B. 24, Nr 1, and K. 68, B. 68, Nr 2. Muslim, K. 1 , Nr 107, 109, 110.
8. Cf. Abu Daud, K. 24, Nr 13. Ibn Hanbal, 3/262.
9. cf. Muslim, K. 1, Nr 93.
10. cf. Muslim, K. 33, Nr 176.
11. cf. Ibn Majah, K. 36, Nr 20. Muslim, K. 1, Nr 234. Ibn Hanbal, 2/210.
12. cf. Muslim, K. 52, Nr 128, 129. Ibn Majah, K. 36, B 28. Tirmidhi, K. 31/25. Ibn Hanbal, 2/337, 372, 407, 511.
13. cf. Ibn Hanbal, 2/162.
14. None other.
15. cf. Dārimī, K. 2/78. Ibn Hanbal, 3/56. Tayālisī, 6/72.
16. cf. Bukhari, K. 10/74. Ibn Hanbal, 2/214.
17. cf. Bukhari, K. 2/9, 89/1. Muslim, K. 1/66.
18. cf. Ibn Hanbal, 2/170.
19. None other.
20. cf. Ibn Hanbal, 2/398.
21. cf. Bukhari, K. 2/36, Nr 1, 78/44, 92/8. Muslim, K. 1/116. Ibn Majab, *Muqaddimah* 69.
22. None other.
23. cf. Darimi, K. 23/34.
24. cf. Bukhari, K. 81/53.
25. Bukhari, K. 96/2, Nr 5. Ibn Hanbal, 2/361.
26. Muslim, 51/64. Abu Daud 40/40. Ibn Majah, 37/16, 23.
27. Bukhari, 56/5. Muslim, 33/112.

28. Bukhari, 8/28.
29. Muslim, 1/232, Nr 2. Tirmidhi, 38/13.
30. Ibn Hanbal, 3/135, 154.
31. Abu Daud, 9/5, Nr 19. Ibn Majah, 8/14. Tirmidhi 5/19.
32. Nasa'i 26/61. Ibn Hambal 2/215,216.
33. Bukhari, 3/10, 57/7, 96/10. Muslim, 33/175, 12/98.
34. Bukhari, 79/1. Muslim 51/28.
35. Muslim, 1/186. Ibn Majah, 2/372.
36. None other.
37. None other.
38. Muslim, 1/144. Malik, 9/72.
39. Darimi, 20/7. Ibn Majah, 6/459.
40. Muslim, 12/117.
41. None other.
42. Abu Daud, 34/1.
43. None other.
44. Ibn Mājah, 33/9. Bukhari, 79/22, 78/35, 80/58/4. Muslim, 39/10, 45/77. Abu Daud, 40/10. Ibn Hanbal, 4/87.
45. Ibn Hanbal, 2/68.
46. Muslim, 1/85, 86, 90. Bukhari, 59/15/2. Tirmidhi, 31/61. Ibn Hanbal, 2/252.
47. Muslim, 33/176. Abu D'āūd, 34/1.
48. None other.
49. Muslim, 30/21. Ibn Mājah, 18/4.
50. Muslim, 51/1. Abu Daud, 39/22. Ibn Hanbal, 2/260, 380.
51. Bukhari, 97/55, 59/1/4. Muslim, 49/14, 15, 16. Ibn Hanbal, 2/258.
52. Bukhari, 34/4, 45/6. Muslim, 12/163. Ibn Hanbal, , Nr 7422, 7642.
53. Bukhari, , 49/16/1, 34/78/2.
54. Bukhari, 60/48/9. Muslim, 43/149.
55. Bukhari, 57/7/4.
56. Bukhari, 2/25, 32/1.
57. None other.
58. None other.
59. Bukhari, 2/4. Muslim, 1/65. Ibn Hanbal, 2/160.
60. Bukhari, 20/1/2. Ibn Hanbal, 2/251, 256.

61. Bukhari, 32/1.
62. None other.
63. Muslim, 45/32. Darimi, 23/13. Tirmidhi, 25/65.
64. Ibn Hanbal, 2/68, 277, 360.
65. Ibn Hanbal, 39/14. Tirmidhi, 10/11. Ibn Hanbal, 2/250.
66. Bukhari, 56/5, 59/8/11, 81/51/19. Tirmidhi, 20/17. Ibn Hanbal, 2/482, 483.
67. to 76. None other.
77. Bukhari, , 41/18/4.
78 to 83. None other.

III. SAHIFAH OF ABU HURAIRAH, THROUGH 'ABD AR-RAZZAQ

References of The Traditions Contained in This Tract.

Hadith Number:
2. cf Bukhari, 56/182, 64/38, 82/5. Muslim, 1/178. Ibn Hanbal, 2/309.
7. Ibn Hanbal, 2/268.
10. Darmi, 16/62. Ibn Hanbal, 2/505.
11. Bukhari, 34/58/2.
16. Malik, 31/26.
28. Muslim, 38/50/58. Ibn Hanbal, 2/234. Tirmidhi, 41/79.
29. Ibn Hanbal, 2/269.
30. Ibn Hanbal, 2/269, 275, 319, 393. Bukhari, 67/12, 60/46, 69/10. Muslim, 44/200, 201.
31. Bukhari, 33/2/2. Muslim, 39/5/4.
32. Ibn Hanbal, 2/232, 257.
34. Ibn Hanbal, 2/310.
35. Malik, 49/4.
44. Muslim, 1/272. Ibn Hanbal, 2/282.
47. Ibn Hanbal, 2/233.

IV. SAHIFAH OF ANAS, THROUGH HUMAID

References of The Traditions Contained in This Tract.

Hadith Number:
1. Bukhari, 61/23/9, 77/66/1. Muslim, 43/100, Ibn Hanbal, 3/100, 108, 201.
2. Tirmidhi, 68/2. Ibn Hanbal, 3/189.
3. Bukhari, 8/33. Ibn Hanbal, 3/188, 199–200.

4. Ibn Hanbal, 3/189.
5. Tirmidhi, 44, surah 3, Nr 5.
6. Ibn Hanbal, 3/179.
7. Muslim, 43/76.
8. Bukhari, 65/surah 33/4. Ibn Hanbal, 3/105, 200, 246, 262-3.
9. Ibn Hanbal, 3/103. Abu D'àūd, 2/239.

V. SAHIFAH OF 'ALI, THROUGH HIS FAMILY MEMBERS

References of The Traditions Contained in This Tract.

Hadith Number:
14. cf. Ibn Majah, 31/28, 41.
19. Bukhari, 95/1/12.

VI. SAHIFAH OF AL-KHADIR AND OF ILYAS

References of The Traditions Contained in This Tract.

Hadith Number:
7. cf. Muslim, 49/9–11. Tirmidhi, 45/98/105.
8. Ibn Hanbal, 2/158, 210, 211.

VII. SAHIFAH OF ALI, THROUGH AL-ASHAJJ

References of The Traditions Contained in This Tract.

Hadith Number:
2. Ibn Hanbal, 2/266.
4. cf. supra under al-Khadir wa Ilyas, Nr 14.
5. Muslim, 6/212. Abu Daud, 11/97. Tirmidhi, 2/213, 42/2. Ibn Majah, 5/186.
6. Abu D'āūd, 11/96.
7. Tirmidhi, 39/19. Ibn Mājah, 37/15.
9. Bukhari, 3/38 33/34, 60/50, 78/109/4. Muslim, 53/72. Abu Daud, 24/4. Ibn Majah, *Muqaddimah* 4. Ibn Hanbal, 1/78.
13. Ibn Hanbal, 1/78, 99.
14. Tirmidhi, 28/5
15. Ibn Mājah, 8/8.
16. Ibn Mājah, 1/105, Abu D'āūd, 1/90. Nasā'ī, 1/171. Ibn Hanbal, 1/84, 107, 124.
20. Tirmidhi, 32/8.

VIII. SAHIFAH OF JA'FAR IBN NASTŪR AR-RŪMI

Reference found nowhere else.

IX. SAHIFAH OF ANAS, THROUGH KHIRĀSH

References of The Traditions Contained in This Tract.

Hadith Number:

1. Bukhari, 30/2, 97/35/2. Tirmidhi, 6/54, 38/8.
2. Bukhari, 59/9. Ibn Mājah, 7/1. Nasā'ī, 22/43. Tirmidhi, 6/55.
4. Muslim, 13/161.
5. Bukhari, 97/35/2. Muslim, 13/164.
7. Muslim, 1/61.
8. Ibn Hanbal, 3/105.
9. Ibn Hanbal, 3/103.
10. Ibn Hanbal, 3/103.
13. Darimi, 23/28/29.
14. Bukhari, 81/23.

X. SAHIFAH OF IBN 'UMAR,TTHROUGH 'ABD AR-RAZZAQ

References of The Traditions Contained in This Tract.

Hadith Number:

1. Bukhari, 10/83-85. Muslim, 4/21.
2. Bukhari, 11/13. Muslim, 8/136. Abu Daud, 2/52. Ibn Majah, *Maqaddimah* 16. Ibn Hanbal, 2/16, 36, 151.
3. Bukhari, 65/surah 3/9/1, 96/17.
4. Bukhari, 24/58, 34/84/1. Muslim, 21/49. Ibn Hanbal, 2/32.
5. Muslim, 15/286, 290, Abu Daud, 11/64.
6. Muslim, 35/26/27. Ibn Hanbal, 2/9.
7. Bukhari, 25/114, 127. Muslim, 15/182, 183, 322.
8. Bukhari, 2/15, 78/77/2. Muslim, 1/59/1–2. Ibn Hanbal, 2/147.
9. Bukhari, 25/98/1, Muslim, 15/304. Ibn Hanbal, 2/33.
10. Muslim, 52/95, 96. Ibn Hanbal, 2/148. Abu Daud, 36/16. Tirmidhi, 31/63.
12. Bukhari, 56/94/1, 61/25/21. Muslim, 52/79-81. Ibn Hanbal, 2/122, 131, 149. Tirmidhi, 31/56/2.
13. Muslim, 52/95.
14. Bukhari, 42/17. Muslim, 21/78, 79,80. Ibn Hanbal, 2/9, 78, 82.
15. Bukhari, 58/11, 64/58, 80/23, 93/35.
16. Bukhari, 18/14/1. Muslim, 6/42. Ibn Hanbal, 2/7.

17. Bukhari, 34/54/1, 86/42/5. Muslim, 21/34, 37, 38. Ibn Hanbal, 2/7.
18. Ibn Hanbal, 2/151.
20. Ibn Hanbal, 2/83, 154.
21. Ibn Hanbal, 2/9, 36. Bukhari, 97/45/2.
22. Bukhari, 11/20, 79/31, 32, Muslim, 39/29.
23. Bukhari, 11/2/1, 11/12/1. Muslim. 7/1,2. Ibn Hanbal, 2/9.
24. Bukhari, 25/10. Ibn Hanbal, 2/3, 9,11, 47,130. Malik, 20/8.
25. Malik, 20/8.
26. Abu D'āūd, 13/25. Ibn Hanbal, 2/13, 14, 44, 83.
27. Bukhari, 62/19.

XI. SAHIFAH OF IBN 'UMAR, THROUGH JUWAIRIYAH

References of The Traditions Contained in This Tract.

Hadith Number:

1. Ibn Majah, 33/50/1,2. Bukhari. 79/45. Tirmidhi, 41/59. Ibn Hanbal, 2/9, 18, 32, 45, 123.
2. Bukhari, 23/90, 81/42/6. Muslim, 51/65. Ibn Hanbal, 2/51, 113, 123, 124.
3. Bukhari, 47/5, 14, 49,/4/2,3,4,5, Muslim, 3/1. 27/40, 48, 49, 51. Ibn Hanbal, 2/15.
4. Bukhari, 42/26/2 78/74/3, 83/4/1. Ibn Hanbal, 2/7,11.
5. Bukhari, 11/11/2, 93/1/2. Muslim, 33/20. Ibn Hanbal, , 2/5, 54, 55, 111.
6. Bukhari, 86/13/8-11, Muslim, 29/5,6. Ibn Hanbal, 2/6, 64.
7. Bukhari, 24/70, 71, 74. Muslim, 12/15.
8. Bukhari, 77/25/3, 46. Ibn Hanbal, 2/18, 107. 110, 116, 153. Muslim, 37/52.
9. Tirmidhi, 16/17/1,2.
10. Bukhari, 41/6, 64/14/4. Muslim, 32/30.
11. Bukhari, 9/17, 37/8, 9, 60/50/7, 97/31/4, 97/47/1.
12. Bukhari, 8/41, 56/56, 57, 58, 96/16/14. Muslim, 33/95. Ibn Hanbal, 2/5, 11.
13. Bukhari, 24/59, 55/31. Muslim, 24/1. Abu Daud, 9/10. Ibn Hanbal, 2/7, 34, 55, 103, 173.
14. Bukhari, 34/82. Ibn Hanbal, 2/37, 46, 51, 52.
15. Ibn Hanbal, 2/3, 10. Nasa'i, 51/31, 32.

16. Bukhari, 8/33/2, 10/94/1, 78/75/3, Ibn Hanbal, 2/6, 29, 34.
17. Bukhari, 65/24/1. Muslim, 13/117–121. Ibn Hanbal, 2/57, 143.
18. Bukhari, 32/2. Ibn Hanbal, 2/8, 44, 81, 91.
19. Ibn Hanbal, 2/50, 119, 122. Ibn Majah, 35/1.
20. Bukhari, 23/48/1.
21. Bukhari, 34/72.
22. Bukhari, 37/22. Muslim, 22/1,2,3,4. Ibn Hanbal, 2/17,22.
23. Ibn Hanbal, 2/27, 33, 37, 124. Bukhari, 60/48/4, 97/17/1.
24. Muslim, 34/40. Tirmidhi, 23/3/1.
25. Bukhari, 34/42/1, 34/43.
26. Bukhari, 34/58. 67/46. Ibn Hanbal, 2/21, 122, 130.
27. Bukhari, 45/8, Muslim 31/13.
28. Bukhari, 60/19, 42/9/3. Muslim, 39/151.
29. Ibn Hanbal, 2/20, 103. Bukhari, 11/7,77/20/2, 78/9.
30. Ibn Hanbal, 2/114, 115. Bukhari, 34/40/1.
31. Bukhari, 81/53/2. Ibn Hanbal, 2/21,125,134.
32. Muslim, 50/17. Ibn Hanbal, 2/143.
33 Bukhari, 30/20/1, 30/48/2.
34. Bukhari, 68/27.
35. Ibn Hanbal, 2/4, 8,22, 26, 119. Bukhari, 25/21.
36. Ibn Hanbal, 2/43. Bukhari, 70/12.
37. Ibn Hanbal, 2/18, 20. Bukhari, 49/17/1. Muslim, 27/43.
38. Bukhari, 66/23. Muslim, 6/226. Ibn Hanbal, 2/17,23,30.
39. Ibn Hanbal, 2/5, 17. Bukhari, 23/61/2, 61/26, 63/surah 3/6, 97/51/2, Muslim, 29/26, 27.
40. Ibn Hanbal, 2/3, 9, 35, 41. Bukhari, 11/2/1, Muslim, 7/1.
41. Ibn Hanbal, 2/49. Tirmidhi, 31/26. Bukhari, 58/22/2, 78/99, 92/21. Muslim, 32/10–17.
42. Ibn Hanbal, 2/36. Muslim, 3/23–25.
43. Ibn Hanbal, 2/98, 106, 123. Ibn Majah, 30/2. Abu Daud, 5/5. Bukhari, 74/1. Muslim, 36/76-78.
44. Ibn Hanbal, 2/8, 32, 37, 48, 50, 52, 54, 65, 77. Muslim, 15/72, 73, 76–79.
45. Bukhari, 56/197. Ibn Hanbal, 2/5, 10, 15, 63, 105.
46. Ibn Hanbal, 2/54, 78. Bukhari, 34/90, 92, 54/2/1. Muslim, 21/79.

47. Ibn Hanbal, 2/20, 49, 54. Ibn Majah, 5/171. Bukhari, 14/1.
48. Ibn Hanbal, 2/17, 41. Nasa'i, 6/39.
49. Ibn Hanbal, 2/4,8. Bukhari, 18/13, 56/136/2. Muslim, 6/42, 43, 44, 45.
50. Ibn Hanbal, , 1/63, 2/99. Bukhari, 11/39. Abu Daud, 5/1/3.
51. Ibn Hanbal, 2/4, 10, 53. Bukhari, 10/40/1. Muslim, 6/22,23, 24. Abu Daud, 2/207, 208.
52. Bukhari, 8/96. Muslim, 15/391. Ibn Hanbal, 2/3, 112, 120.
53. Bukhari, 34/78. Nasa'i, 44/47.
54. Ibn Hanbal, 2/12, 27, 48, Bukhari, 9/14. Muslim, 5/200, 201.
55. Ibn Hanbal, 2/3, 53. Muslim, 1/161. Bukhari, 92/7, 87/2/8.
56. Muslim, 37/1, Ibn Majah, 30/17.
57. Ibn Hanbal, 2/5, 10, 44, 46. Bukhari, 77/1,2. Muslim, 37/42-6.
58. Ibn Hanbal, 2/10, 55. Abu Daud, 15/145. Muslim, 32/37.
59. Bukhari, 68/49. Muslim, 18/63.
60. Ibn Hanbal, 2/6, 43, 54, 63. Bukhari, 68/1, 93/13, 65/surah 65/1. Muslim, 18/1-13.
62. Abu Daud, 1/107/1. Nasa'i, 1/134, 3/3. Darimi, 1/84/8.
63. Bukhari, 34/40/2, 67/76. Muslim, 37/96.
64. Ibn Hanbal, 2/76,80. Bukhari, 72/18/1–2, 72/19, 40/4.
65. Ibn Hanbal, 2/9, 121. Bukhari, 59/15/9-10. Muslim, 39/127, 128, 133, 134.
66. Muslim, 39/132, 134, 136.
67. Bukhari, 42/17/2. Ibn Hanbal, 2/5.
68. Bukhari, 41/18. Ibn Majah, 16/8. Ibn Hanbal, 2/6, 64.
69. Bukhari, 3/52. Ibn Hanbal, 2/47-48. Tirmidhi, 7/17.
70. Bukhari, 18/7,8,9, 18/12/2. Muslim, 6/31-34 cf also 35, 37, 39. Ibn Hanbal, 2/4, 7, 13, 20, 38, 40, 41, 44.
71. Abu Daud, 11/42. Bukhari, 27/5 , 6, 8. 75/16, 76/16, 84/1. Malik, 20/237, 238.
72. Ibn Mājah, 25/86.
73. Bukhari, 27/1/2, 64/65/32. Ibn Hanbal, 2/4, 54.
74. Ibn Hanbal, 2/4. Bukhari, 27/2.
75. Ibn Hanbal, 2/16, 79, 119. Bukhari, 24/127.
76. Ibn Hanbal, 2/6, 64. Bukhari, 41/18.
77. Bukhari, 34/61. Nasā'i, 44/68.
78. Bukhari, 34/61/1, 54/8, 67/46. Ibn Hanbal, 2/7, 122.

79. Bukhari, 20/11/1. Abu Daud, 14/4. Nasa'i 22/17. Ibn Hanbal, 2/5, 13, 63.
80. Ibn Hanbal, 2/44, 55, 90. Abu Daud, 31/37. Tirmidhi, 22/9.
81. Muslim, 29/10. Abu Daud, 37/4,16. Nasa'i 46/5,6. Ibn Hanbal, 2/151. Bukhari, 86/11,12.
82. Ibn Hanbal, 2/92, 110, 121. Bukhari, 68/24/2, 92/16/12. Muslim, 52/50. Tirmidhi, 31/79.

Here ends our humble introduction. And we apologize most sincerely for all the numerous shortcomings. There was pressure of work with dwindling health.

Mohammad Hamidullah

Kitàb al-Sard Wa al-Fard fi Sahà'if al-Akhbàr wa Nusakhihà al-Manqùlah 'an Sayyid al-Mursalìn salawàt' ullahi 'alaihi

The Book of Continuous Reports by Single Narrators Collected in Brochures, and Cpoies Thereof, as Reported on the Authority of the Chief of the Messangers of God, may God Incline to Him and Take Him in His Safeguard.

[THE TEXT]

(fol. 1/b) With the Name of God, the Most Merciful, the All-Merciful. O Lord, facilitate by Thy great generosity.

Informed us (*akhbaranā*) the Imam, the learned, the one agreed to in the Religion, the one who elevates Islam, (viz.) Abu Bakr Muhammad ibn Ahmad ibn Ismā'īl al-Qazwīni—God profit Muslims by prolonging his life—who said: reported to us (*ANA*) my father the great savant Abu'l-Khair Ahmad ibn Ismā'il—mercy of God on him—who said:

Praise be to God Who has made the Book (Qur'an) and the Sunnah as two lamps for people destined to Paradise. The (Divine) inclination and Peace on our chief Muhammad, particularized with...(?), as also on those who belong to him and on his Companions who take shelter in the power of the Almighty against their...(?). Whereafter, this is a book which collects booklets and brochures, each of which has come to us and contains numerous reports on our chosen Cheif (Muhammad), – God incline to him and take him in His safeguard, – together with their (single) chain of narrators, intended to facilitate the student of the Hadith to learn them by heart. And I have given it the title of *as-Sard Wa'l-Fard* whereby I mean series of Hadith which have one and the same chain of narrators.

The first of such collections with which we begin is:

(A)
SAHIFAH OF HAMMĀM 'IBN MUNABBIH:

Informed us Abū Muhammad al-Muwaffaq 'ibn Sa'īd ibn al-Muwaffaq an-Nīsābūrī with my reading the text to him and this in the month of Jumāda al-Ūlā of the year five hundred and thirty four (of the Hijrah), informed us also Abū Nasr Muhammad ibn 'Abdullah al-Arghiyani (?) citing it in his book, they both telling: reported to us Abu 'Alī al-Hasan ibn Abi'l-Qāsim Muhammad ibn Muhammad Hamūyeh as-Saffār in the month of Dhu'l-Qa'dah of the year four hundred sixty six, (who said): reported to us Abū Sa'd Abdur-Rahman ibn Hamdān ibn Muhammad an-Nasrawī in the year four hundred and twenty five, (who said): reported to us Abū Muhammad 'Abdullāh ibn Muhammad ibn Ziyād as-Sindī in the month of Rajab of the year three hundred and sixty six, (who said:) reported to us the jurist practising (fully the religion) Abū Muhammad 'Abdullah ibn Muhammad ibn 'Abdur-Rahmān ibn Shirūyeh al-Madinī as also the grand-father of my mother Abū Muhammad Ahmad ibn Ibrāhīm ibn 'Abdullah ibn Abī Nasr: they both saying: related to us (*NA:*) Abū Ya'qūb Isḥāq ibn Ibrāhīm ibn Makhlad al-Hanzalī al-Marwazī, (who said:) reported to us 'Abdur-Razzāq ibn Hammām ibn Nāfi' as-San'ānī (who said:) related to us Ma'mar, (saying:) reported to us Hammām ibn Munabbih, who said: this is what narrated to us (*haddathanā:*) Abū Hurairah from the Messenger of God—may God incline to him and take him in His safeguard (GIS)—

1/1 (*) who said: We are the last (in this world) but shall win the race on the day of the Resurrection, even though these others have been given the Book (of God) prior to us, and to us after them. Verily this day (of Friday) is what was made

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(*) In these serial number of the hadith, the first one is according to the present MS., and the second one is according to MSS of Berlin etc., used in our separate edition of the Sahifah Hammam ibn Munabbih

obligatory on them, but thereafter they disagreed in it. Then God gave us guidance concerning it. They are therefore our followers: tomorrow (Saturday) to the Jews, and the day after tomorrow (Sunday), to the Christians.

2/4. And the messenger of God GIS said: Mine is the example of a person who kindles a fire, and when the surrounding is lighted up, the moths and other insects creeping on the earth that fall into the flame begin to fall into the fire, and that if a person tries to prevent them from falling, they overpower him and plunge into it. This is my case (with you:) I try to stop you from falling into the fire (and shout:) 'Move away from the fire', but (you do not listen and) you overpower me, and plunge yourselves into it.

3/14. And the Messenger of God GIS said: If ye knew what I know, you would certainly have cried more and laughed less.

4/12. He said: The Messenger of God GIS has (also) said: This your fire, which human beings kindle, has one seventieth part of the heat of the hell; The people said: O Mesenger of God, even this much is sufficient! The Messenger of God said: The fire (of the Hell) is 69 times greater (hotter) than the (man-made) one, and the degree of each time in-between is as much (more).

5/13. He said: the Messenger of God GIS has (also) said: When God decided on creation, He prescribed a prescription, and this is with Him on the Divine Throne, viz.: "Verily My mercy dominates My anger".

6/20. He said that the Messenger of God GIS has (also) said: He who desires to meet God, God also desires to meet him; and he who does not desire to meet God, God also does not desire to meet him (in mercifulness).

7/79. He said that the Messenger of God GIS has (also) said: Is any of you delighted when he finds back his riding camel after its having been lost? They said: Of course, O Messenger of God. He said: By Him in whose hand is the soul of Muhammad! Verily God is more delighted of the repentence of His slave when he repents than any of you when he finds back his (lost)

riding camel!

8/23. He said that the Messenger of God GIS has (also) said: The Hour of the end of the world will not arrive until two big groups fight with each other. Between these two will be a great killing, in spite of the fact that the two will affirm exactly the same thing!

9/25. He said that the Messenger of God GIS has (also) said: The Hour of the end of the world will not arrive until the sun arises from its setting place. When it arises from its setting place, all peoples would become Believers, but this would be at a time when a person's believing will not profit him, for he had neither believed before, nor had he done any good in the quality of a Believer.

10/38. He said that the Messenger of God GIS has (also) said: When the instep thong or finger-string of the sandal of anyone of you should be torn, he should not walk wearing only one sandal, with the other foot bare. Either he should wear sandals on both feet or keep both feet bare.

11/40. He said that the Messenger of God GIS has (also) said: God says: 'Spend (in charity), I shall spend on thee (more)'. And he called war a ruse.

12/41. He said that the Messenger of God GIS has (also) said: Jesus son of Mary saw a person committing theft. Jesus said to him: 'Commitest thou the theft?' He replied: 'Never: I swear by such a God that there is no God if not Himself! He (the Prophet) added: Thereupon Jesus son of Mary said: I believe in (the testimony of) God and belie my eye.

13/42. He said that the Messenger of God GIS has (also) said: It is not from me that I give you anything or keep (that) back from you: I am only a treasurer, I place where I am ordered (by God) to place.

14/45. He said that the Messenger of God GIS has (also) said: Once when (the prophet) Job was bathing naked, a swarm of golden locust began to fall on him, and he began to collect them in his cloth. Thereupon the Lord said: O Job: Have I not

made thee beyond the need of this property? The (Prophet) said: Thereupon (Job) said: O Lord; who can be beyond need of the plenitude coming from Thee?

15/47. He said that the Messenger of God GIS has (also) said: It was made easy for David to recite the Recital (the holy Psalter): he used to order his horse to be harnessed, and before the harness could be put on his horse, he completed the Recital. And he did not eat anythig but what was the earning of his own hands.

16/49. He said that the Messenger of God GIS has (also) said: The younger must greet the elder (first); the passer-by, the sitter; and the smaller group, the larger.

17/137. He said that the Messenger of God GIS has (also) said: Whichever city you come to and settle there, your wage will be charged on it; and whichever city disobeys God and His messenger (and is conquered) the fifth of its booty would go to God and His messenger (and the four-fifths going to the members of the conquering army, and even that fifth reverts to you).

18/54. He said that the Messenger of God GIS has (also) said: There is a man amongst you, the lash of the whip he wil obtain in the paradise shall be better than all that is existing between the sky and the earth.

19/51. He said that the Messenger of God GIS has (also) said: (once) Paradise and Hell began arguing with each other. The Hell said: (Why) am I preferred to (be abode of) tyrants and the proud? And the Paradise said: How is it that none enters me if not the meek people, the humble and the simple? Thereupon God said to Paradise: Thou art My mercy, through thee I show My mercy to whomsoever of My slaves that I like. And to Hell He said: Thou art My punishment, through thee I punish whomsoever I like. And it is incumbent on Me that each one of you should get its full. As to Paradise, God will raise for it people. And as to Hell, it will be filled to the brim, replete from part to part. And God oppresses none of His creatures.

20/55. He said that the Messenger of God GIS has (also)

said: If for anyone of you even the most humble abode is prepared in Paradise, he will be told: Formulate desires! He will wish and wish after wish. Upon this, God will ask him: Hast thou wished (everything)? He will say: yes (I have). Then (God) will tell him: Thou shalt have all that thou hast wished and even as much more!

21/57. He said that the Messenger of God GIS has (also) said: If the Israelites had not been (storing up provisions), food would not became putrid, and the meat would not get rotten. If Eve had not been, no woman would ever have deceived her husband (?)

22/58. He said that the Messenger of God GIS has (also) said: God created Ādam, and the length of his stature was sixty cubits. And when God created him, He said to him: Go and greet those individuals – the Prophet adding: it was a group of angels sitting – and listen to whatever reply they shall give (to thy greeting) and that same shall be thy greeting and the greeting of thy children. He then went on and said: as-Sālam 'alaikum (peace be on you)! They replied: Peace be on thee as also the mercy of God: adding "mercy of God". The (Prophet) continued: Every person that shall enter Paradise will be of the shape of his ancestor Ādam, and his stature will be of sixty cubits. Thereafter creatures have gone on decreasing (in height) down to this day. (Infra 'Abdurrazzāq, 42)

23/59. He said that the Messenger of God GIS has (also) said: The angel of death went to Moses in order to capture (take away) his soul, but he (violently) reacted to him. Thereupon the (angel) returned to his Lord, and said: Thou hast sent me to a slave (of Thine) who does not want to die. God said: Return to him and tell him: 'Desirest thou the life? If thou desirest to live, then put thy hand upon the back of a bull; whatever number of its hairs shall be covered by thy hand, so many years shalt thou live.' Moses asked: 'What will happen thereafter?' He said: 'Thou shalt then die.' He said: '(If so,) O Lord, the earlier the better.' 'He (further) said: 'My Lord, make me nearer the Holy Land even by the distance of a stone-throw.' The (narrator) added: And the Messenger of God GIS said: Were I there, I would surely show you his grave by the edge of the Mount Tor

(Sinai'), near the scarlet ridge.

24/60. He said that the Messenger of God GIS has (also) said: The Israelites used to bathe naked and see one another's privy part's; and added: 'but Moses used not to bathe along with them. So the Israelites said: There is nothing to prevent him from bathing with us, if not that he should be suffering from the inflammation of testicles.' The (Prophet) continued: Moses once went to bathe, and he placed his cloths upon a stone. Then the stone ran away with his clothes. Then (Moses) ran after the stone, saying: My cloth O stone, my cloth O stone. Then the Israelites saw his privy parts, and said: By God, there is nothing bad with him. The stone stopped only when his (privy parts) had been observed. And (Moses) took away his cloth, and began beating the stone. Thereafter Abū Hurairah said: By God, there are on the stone six or seven marks left by the beating of Moses.

25/62. He said that the Messenger of God GIS has (also) said: The delay and postponement of the payment of the debt by a rich person is also a kind of oppression. And if any of you should have concern with a well-to-do man, he should pursue him.

26/63. He said that the Messenger of God GIS has (also) said: The Person who rouses God's anger the most on the day of Resurrection, the most evil and the victim of His greatest anger will be the one who is styled "the king of kings". There is no king if not God.

27/72. He said that the Messenger of God GIS has (also) said that it is incumbent on even the smallest phalanx in the body of men to do an act of charity every day as long as the sun should continue to rise. (As this appeared too difficult, the Prophet explained:) Helping a man with regard to his animal, and helping him mounting it, or raising his baggage to put on it is also a charity, every step taken towards the (place of) prayer is a charity, removing an obstacle from the road is a charity, talking a kind word is a charity.

28/71. He said that the Messenger of God GIS has (also)

said: If the owner of animals does not give them their right, (with regard to fodder, loading etc.), they would be imposed on him on the day of Resurrection continuously kicking on his face with their hoofs.

29/75. He said that the Messenger of God GIS has (also) said: When a woman's husband should be present at home, she should not fast even for a single day (as supererogation) without his permission, and should not permit any body to enter his house without his permission; and whatever charity she should give, from out of his earning without his permission, half of the reward (of her act) would go to him.

30/76. He said that the Messenger of God GIS has (also) said: No one of you should desire death, nor pray for it before it comes. For the length of the age of a Believer increases for him the good.

31/78. He Said that the Messenger of God GIS has (also) said: Once somebody purchased a piece of land from another. The purchaser of the land discovered in this (land) a jar full of gold. So the purchaser told the other: "I purchased the land, and did not purchase the gold, so take it". Thereupon the vendor of the land said: 'As for me, I sold to thee the land along with what was therein.' So they both went to a person for arbitration. This arbitrator asked: 'Have you children?' One of them replied: 'Yes, I have a boy.' And the other said: 'I have a daughter.' Thereupon the (arbitrator) said: 'Marry the son to the daughter, and spend (the gold) on them and pay the zakat-tax.'

32/85. He said that the Messenger of God GIS has (also) said: The first group to enter Paradise would have faces like that of the moon in the night of the full moon: they will not spit there, nor blow the nose, nor require to go to the closet. Their utensils and their combs would be of gold and silver. Their censers would be of aloes, and they will smell like musk. Each one of them would have two wives, so fine that the marrow of their tibias would be transparent from inside the cloths. These people would not quarrel with each other, nor they would hate each other. (So united that) their (several) hearts would be as if

the heart of one single person. – The (narrator) 'Abdur-Razzāq added: "Aloes" is what others call "'ūd".

33/87. He said that the Messenger of God GIS has (also) said: Booties of war were not lawful to those before us (but had to be burnt up), but He (God) saw our weakness and our incapacity, so He made it good for us (to consume).

34/90. He said that the Messenger of God GIS has (also) said: By Him in whose hand is the soul of Muhammad! Nobody hears of me, from among these people (of Arabs), or the Jews or the Christians, and dies without having believed in me but would be among the people of the Hell.

35/94. He said that the Messenger of God GIS has (also) said: I went to my house and found a date fruit fallen (on the ground), I raised it to eat, then I feared it might be from zakat-tax (or charity confided to me), so I put it back.

36/95. He said that the Messenger of God GIS has (also) said: To persist in an oath sworn (for something evil) is a greater sin (in the sight of God) than the (breaking of such an oath and) making the expiation that God has prescribed for the same.

37/96. He said that the Messenger of God GIS has (also) said: If the two parties are obliged to affirm on oath and if both are eager to do that, then let them draw lot to decide (who is to swear).

38/99. He said that he – as if meaning the Prophet GIS – has said: None of you should point with (a naked) weapon at one's brother; perhaps the Devil lets it escape from his hand and thus causes him to fall in a pit of Hell.

39/100. He said that the Messenger of God GIS has (also) said: The anger of God has been great with the people who have done this to the Messenger of God – and he pointed then to his (broken) front teeth; – and he (also) said: The anger of God has been great at a person who is to be killed at the hand of the Messenger of God in the path of God.

40/128. He said that the Messenger of God GIS has (also) said: The best women that ride the camel are the virtuous

women of (the tribe of) Quraish: they are most solicitous concerning the child in its tender age, and most scrupulous regarding the husband as to his property.

41/102. He said that the Messenger of God GIS has (also) said: If the Islam of anyone of you becomes beautiful, then every good action that he does is noted (by God) as ten to seven hundred times as valuable; and every evil action he does is noted for one time its value until (he dies) to meet God.

42/112. And with the same (chain) from the Messenger of God GIS, who has said: Khadir (Literally: the Green) was not called with this name if not because (once) he sat on white sand, and (at once) it became resplendently green undereath him.

43/104. He said that the Messenger of God GIS has (also) said: (Once) the angels said: 'O Lord! such and such slave of Thine intends to do an evil'. And the (Prophet) continued: And He who knew that better (than they), replied: 'Watch him; if he undertakes that, then note it down as it is; but if he shuns it, then note down this (shunning) as a good action, since he has shunned it for My sake.

44/105. He said that the Messenger of God GIS has (also) said: God says: My slave accuses Me of falsehood whereas that is unbecoming of him; and he abuses Me whereas that is unbecoming of him, to abuse Me. As for his accusing Me of falsehood that is his saying: 'He shall never repeat us (in creation) as He began us first; and as for his abusing Me that is his saying: 'God has adopted a child' whereas I am the absolute, neither I beget not am I begotten, and there is none of equal rank unto Me'.

45/107. He said that the Messenger of God GIS has (also) said: If any of you breaks wind, his prayer is not accepted until he makes (new) ablutions.

46/130. He said that the Messenger of God GIS has (also) said: One of you never ceases to be in prayer so long as he is detained for the prayer: nothing hindering him from going away if it is not the waiting for the (next congregational) prayer.

47/131. He said that the Messenger of God GIS has (also) said: The upper hand (that gives the charity) is better than the lower one (which receives). And commence (thy charity) with the one who depends upon thee.

48/114. He said that the Messenger of God GIS has (also) said that the Israelites were commanded the following: "Enter the gate prostrate and say: 'Remission' , so that We forgive you your faults", but they changed (it) and they entered the gate crawling on their buttocks, and said: 'A grain in the thread'.

49/115. He said that the Messenger of God GIS has (also) said: When one of you stands up during the night (to celebrate supererogatory prayer) and the reciting of the Qur'an gets confounded on his tongue, so that he knows no more what he says, then let him lie in the bed.

50/120. He said that the Messenger of God GIS has (also) said: I have a priority for the Believers over all the people, according to the Book of God. So whoever of you (dies) leaving a debt or .. (otherwise completely lost), then I am his patron; but whoever of you (dies) leaving some property, then this property is for his close relatives, those of them who have priority to it.

51/121. He said that the Massenger of God GIS has (also) said: Let one of you never say: 'O God, absolve me if Thou likest, O God be merciful to me if Thou likest, O God give me means of livelihood (if Thou likest)'; let him request resolutely, for God does what He likes, with none to constrain Him.

52/132. He said that the Messenger of God GIS has (also) said: I have priority over all peoples, in relation to Jesus son of Mary, Here as well as in the Hereafter; all (other) prophets are consanguine brothers having common father, only their mothers differ—(and Jesus had no father)—And their religion is the same. Moreover between us two (myself and Jesus) there is no intervening prophet.

53/126. He said that the Messenger of God GIS has (also) said: The hour of the end of the world shall not come until you fight a people whose sandals are made of hair.

54/125. He said that the Messenger of God GIS has (also) said: Conceit and pride are found among the owners of horses and camels, whereas quietness is among the owners of sheep.

55/127. He said that the Messenger of God GIS has (also) said: All the peoples follow the Quraishites (of Makka) in this matter: the Muslims among these peoples follow the Muslims among the (Quraish), and the Unbelievers among these peoples follow the Unbelievers from among the (Quraish).

56/129. He said that the Messenger of God GIS has (also) said: The effect of (evil) eye is a reality. And the (Prophet) forbade tattooing.

57/134. He said that the Messenger of God GIS has (also) said: None of you can get salvation on account of his actions alone, follow; the straight path and seek to approach (God). The (persons present) said: 'Not even thou, O Messenger of God?' He replied: Not even I except if God wraps me on His part with mercy and grace.

58/122. He said that the Messenger of God GIS has (also) said: One of the prophets led an expedition, and said to his people: 'No person shall accompany me, who has obtained a woman in marriage and intends to consummate the marriage having not done that yet, nor one who is constructing a house and has not yet raised (laid) the roof, nor one who has purchased pregnant sheep and it is time for their childbearing.' The (narrator) continued: Then he went on for the attack, and reached the (enemy) city when it was the time for the *'asr* (late afternoon prayer), or thereabouts. So he said to the sun: 'Thou art under orders, and I am also under orders (of God).—(O God), detain it a while for me.' Then God detained it for him till he conquered it. And they assembled the booties. (As usual) a fire came to devour them yet did not touch them (this time). The (narrator) pursued: The prophet (Joshua son of Nun) exclaimed: 'Surely there is a fraud among you. So let a person from each tribe offer fealty to me'. He continued: Thereupon the hand of one (of them) remained stuck to the hand of the (prophet), who said: 'Among you is the fraud; let all his tribe offer me fealty.' Then (all members of) his tribe, offered fealty

to him, and the hands of two or three persons remained stuck. Thereupon the (prophet) said: 'Among you is the fraud; it is you who have committed the fruad'. The (narrator) continued: Then they brought over before him a sort of cow's head in gold. Thereupon the (fire) came and devoured it. The Messenger of God added: 'Booties were not lawful to anybody before us, but God saw our weakness and our incapacity, so He made it good for us (to consume). (cf 'Abdurrazāq, 13)

59/133. He said that the Messenger of God GIS has (also) said: While I was asleep, (I saw as if) treasures of the earth were (all) given to me, and two gold bracelets were put on my two hands. These two looked an enormity to me, and afflicted me. Thereupon God revealed to me to blow on them both. So I blew on them, and they vanished. I interpret these (two bracelets) to mean the two inposters, I being in their midst: the master of San'a and the master of Yammāmah.

60/30. He said that the Messenger of God GIS has (also) said: God—exalted is He—has said: 'I have prepared for My pious slaves things which no eye has seen, nor ear has heard, nor any idea of it has come to the heart (mind) of any man.

61/2. He said that Abu'l-Qāsim GIS has (also) said: My example and the example of the prophets before me is like the example of a man who constructed rooms and made them pretty and beautiful and perfect except the space of (of a brick in) an angle out of its angles. People then went round the house and admired it, and asked: Why a construction(? brick) has not been laid here and the building would have become complete? – Muhammad (GIS) then said: I am that construction (? brick).

62/6. He said that the Messenger of God GIS has (also) said: Avoid affirming things on mere supposition, avoid affirming things on mere supposition, for that is the falsest of the things to talk. And do not spy, do not envy one another, neither quarrel, nor bear grievances, nor break off relationship, but be, O slaves of God, brothers to each other.

63/7. He said that the Messenger of God GIS has (also) said: There comes an hour on Friday, when if any Muslim

should, in the course of prayer, ask God for anything, He would certainly grant.

64/8. He said that the Messenger of God GIS has (also) said: The angels come to you turn by turn: certain angels in the night and certain angels in the daytime, and meet each other at the dawn prayer and the late-afternoon prayer. Then those who spent the night with you go up, and their Lord asks them—even though He knows them better – 'How did you leave My slaves'? They reply: 'We left them while they were engaged in the prayer, and we came to them while they were engaged in prayer.'

65/9. He said that the Messenger of God GIS has (also) said: The angels continue to pray in your favour as long as one of you remains in the place where he celebrated his prayer, until his ablutions break,—(saying:) O God pardon him, O God have mercy on him.

66/10. He said that the Messenger of God GIS has (also) said: When anyone amongst you says Āmēn and the angels in the sky say: Āmēn and one coincides in time with the other, all his previous sins are forgiven.

67/11. He said: Once the Messenger of God GIS saw a person driving from behind an animal meant for sacrifice (at Mecca), thereupon he said: 'Mount it, alack for thee'. He replied: 'It is an animal meant for sacrifice (at Mecca), O Messenger of God'. The (Prophet) retorted: 'Mount it, alack for thee'.

68/14a. He said that the Messenger of God GIS has (also) said: When one of you fights (for quarrel), let him avoid the face (of the other).

69/15. He said that the Messenger of God GIS has (also) said: If it is a day of fasting for one of you, he should neither behave foolishly nor should he indulge in indecent speech. If anyone fights him (in quarrel) or abuses him, he should answer: 'I am observing the fast, I am observig the fast.'

70/17. He said that the Messenger of God GIS has (also)

said: One of the prophets camped once under a tree, and an ant stung him. Thereupon he ordered that his goods should be taken away from there. Then he ordered, and the (tree) was burnt out. Upon this God revealed to him: 'Was that not (the fault of) a single ant (and not of all the rest)?

71/16. He said that the Messenger of God GIS has (also) said: By Him in Whose hand is the soul of Muhammad! Verily the (ill-smelling) odour of the mouth of him who has fasted is, with God, nicer than the odour of musk, (Who says:) 'he leaves his food and drink and his desires for My sake. The fast is for Me (alone), and I (only) shall reward him for it'.

72/18. He said that the Messenger of God GIS has (also) said: By Him in Whose hand is the soul of Muhammad! Were it not that I would be causing hardship to my people, I would not stay behind any expedition which goes to fight in the path of God. But (unfortunately) I do not find provision enough to arrange the mounts of them all, and they too do not find provision enough to follow (accompany) me (by their own means), and their hearts are not glad to stay behind me.

73/19. He said that the Messenger of God GIS has (also) said: Each prophet has a request of his granted in advance, at his choice; (others have utilized it in their life-time), but I have reserved my request for the intercession in favour of my community on the day of Resurrection.

74/21. He said that the Messenger of God GIS has (also) said: He who obeys me, verily he obeys God, and he who disobeys me, verily he disobeys God. And one who obeys the cammander appointed by me, it is me that he obeys; and the one who disobeys the commander appointed by me, it is me that he disobeys.

75/135. Abū Hurairah said: The Messenger of God GIS forbade... (two kinds of dress) and two kinds of sales: (In matter of dress), that one should just suspend a single piece of cloth over his shoulders, nothing intervening between him and the sky (to cover his privy parts); similarly to use an ample loin-cloth during the prayer for nothing but to cross its two ends on the shoulder. (And in matter of sales) he forbade the (pre-

Islamic) method of touch and throw, and from using fictitious agents just to enhance the price (for on lookers) without intention of purchasing.

76/136. He said that the (Prophet) has (also) said: The damage caused by dumb (i.e. non-human) animals goes with impunity, and the one caused by (accidentally falling in) a mine (dug for extracting minerals) goes with inpunity. In the treasure-trove, the fifth is to be handed over to the government as zakat-tax. – The narrator 'Is'hāq explained that 'impunity' means 'exempted from punishment'.

77/119. He said that the Messenger of God GIS has (also) said: (When the imām is pronouncing his khutbah-sermon), if thou even sayest 'silence' to people who are talking, is stupid (forbidden) talk on thy part.

78/123. He said that the Messenger of God GIS has (also) said: While I was sleeping, it was shown to me as if I was pulling out water (from the well) to pour in a cistern, and gave people ('s camels) to drink. Thereupon Abū Bakr came and took the bucket from my hand to help me. He pulled water twice in the bucket, and there was weakness in his pulling. God absolve him. Then 'Umar ibn al-Khattāb came, and did not cease to pull water until the people returned (all) and the cistern was overflowing.

79/22. He said that the Messenger of God GIS has (also) said: The hour of the end of the world will not arrive until the time when money will become abundant–or: float about–and the owner of the money would worry as to who would accept his zakat-tax. He added: And the time would approach nearer (? disappearance of the difference of the duration of day and night in different seasons), and disorder would arise, and the haraj (commotion, terrorism) would grow. People asked: "And the haraj, what is that?" The Messenger of God GIS said: "Killing, Killing".

80/24. He said that the Messenger of God GIS has (also) said: The hour of the end of the world will not arrive until about thirty deceiving (dajjāl) imposters should not have been

provoked, each of whom claiming that he is the messenger of God.

81/26. He said that the Messenger of God GIS has (also) said: When the call to prayer is made, Satan turns away breaking the wind (very loudly), so that the call for prayer might not be heard. When the call for prayer ends, he returns, (and remains active) until the second call announcing that the prayer is to begin, he turns his back and goes away. And when this call ends, he turns to set up distracting thoughts between man and his mind, and inculcates: do this thing, do that thing, remember such and such a thing which the man was not at all thinking of before – until the man is not in a position to know how much of the prayer he has celebrated.

82/27. He said that the Messenger of God GIS has (also) said: The right hand of God is full, spending night and day, and the spending does not empty it. Just look what has He expended ever since His creation of the heavens and the earth: Even that has not diminshed what is held by Him in His right hand. (He also said:) And (His) throne is on the water (cf Quran 11/7). And His other hand has the grip, to raise or to lower (cf Q.56/

83/28. He said that the Messenger of God GIS has (also) said: By Him in Whose hand is my soul: to some of you will come a day when he will no more see me; and at that time seeing me will be desired by him more than seeing his family and his property along with it.

84/29. He said that the Messenger of God GIS has (also) said: Chosroes (emperor of Persia) will perish and after him there would be no Chosroes; and Caesar (Byzantine emperore) will parish, and after him there would be no Caesar. And you will spend the treasures of these two in the path of God.

85/31. He said that the Messenger of God GIS has (also) said: Leave me alone so long as I should leave you, for the people who went before you suffered perdition by putting questions to their prophets and opposing them. So when I forbid you to do something, shun it, and when I command you to do do a thing, act on it to the extent of your possibility.

86/32. He said that the Messenger of God GIS has (also) said: When the call for morning prayer is made, and someone amongst you should still be in a state of sexual impurity, he should not keep fast on that day. (This was an early direction, abrogated by Qurān 2/187).

87/33. He said that the Messenger of God GIS has (also) said: There are ninety nine names of God: one less than a hundred. And he who remembers them all (that He is capable both of pardoning and punishing etc., and takes heed of these Divine attributes in all his actions in the wordly life), will enter Paradise. And He is odd (in number) and likes the odd number (in prayer etc.)

88/34. He said that the Messenger of God GIS has (also) said: When any amongst you should see a person who should be superior to him in property and virtue, he should look at a person who should be lower placed than he, and not at one who should be superior to him.

89/35. He said that the Messenger of God GIS has (also) said: The purification of the vessel of any one of you, when the dog puts its snout in it, is to wash it seven times.

90/36. He said that the Messenger of God GIS has (also) said: My heart really desires that I order my boys (servants) to fetch faggots of dry wood, and then I should command a person to conduct prayer (as Imām in my place), and thereafter we should set fire to the houses of those who do not come to congregational prayer, along with those who should be in those (houses).

91/124. He said that the Messenger of God GIS has (also) said: The hour of the end of the world shall not come until you fight the Khuzistanians and Kirmanians red-faced, people from among 'Ajam (Iranians), snub-nosed, small-eyed, their faces looking as if they are shields covered with leather.

92/37. He said that the Messenger of God GIS has (also) said: It has been given to me (by nature) a speech full of meaning (few words but more meaning). And I have been helped by dread (enemy being terrified without being fought).

93/39. He said that the Messenger of God GIS has (also) said: (God says:) By making a vow, man does not obtain that which I would not have predestined for him, but when his vow coincides with what I have predestined for him, one gets (some charity) out of him, and he offers to Me what he had not offered to Me before.

94/43,44. He said that the Messenger of God GIS has (also) said: The imām (conductor of the congregational prayer) is meant to be followed in his conduct. Therefore do not differ with him: when he says: "Allāhu akbar" (God is most great), say you it too; and when he says: "God has heard him who has praised Him"; you should say: "Our Lord, Thee the entire praise;" and when he bows, bow you also, and when he prostrates, prostrate you also. And if he celebrates the prayer sitting, celeberate you all also sitting. And array yourselves in lines in the (congregational) prayer, for the arraying in straight line is the beauty of the service of prayer.

95/45. He said that the Messenger of God GIS has (also) said: Adam and Moses (once) debated together. Moses said: "O Adam! Thou art the one who misled men, and drove them away from the Paradise to the earth". Upon this Adam told him: "Art thou that Moses on whom God has bestowed the knowledge of everything, and chosen thee as carrier of His messages to men?" He replied: "Yes". Adam continued: "Dost thou blame me for doing a thing which had been prescribed on me before my being created?" And (the Messenger of Islam) repeated twice: "Thus did Adam out-debate Moses, thus did Adam out-debate Moses".

96/48. He said that the Messenger of God GIS has (also) said: The dream of a pious man is one forty-sixth part of prophethood.

97/53. He said that the Messenger of God GIS has (also) said: God says: "When a slave of Mine shall say in his heart that he would do a good action, (forhtwith) I write it in his favour as a (real) good action. But as soon as he realizes that, I write it tenfold for him. And when My slave speaks in his mind that he would do an evil action, I forgive it to him so long as he has

really not done that. And when he does that, then I write it against him as one single evil."

98/50. He said that the Messenger of God GIS has (also) said: I shall never cease to combat people until they should say: 'There is no God if not God Himself'. As soon as they acknowledge that there is no God if not God Himself, their properties and their lives shall be made secure from me (i.e. my attack), excepting what will be due on them, and the reckoning of these men is God's concern.

99/52. He said that the Messenger of God GIS has (also) said: When any of you uses lumps of earth for cleansing after natural needs, take (them) in odd number.

100/56. He said that Messenger of God GIS has (also) said: Had there not been the incidence of migration (for me) I would have been one of the Ansarites (of Madinah). If some people should go into one ravine or valley, and the Ansarites into another, I would accaompany the Ansarites into their ravine.

101/61. He said that the Messenger of God GIS has (also) said: To be beyond need is not by abundance of posessions; to be beyond need is when one's self needs nothing.

102/64. He said that the Messenger of God GIS has (also) said: Once there was a man strutting forth (wrapped) in two shawls, and was proud of himself. He then got swallowed by the earth, and he will continue to writhe therein until the day of Resurrection.

103/65. He said that the Messenger of God GIS has (also) said: God says: 'I am according to what My slave (creature) supposes of Me'.

104/66. He said that the Messenger of God GIS has (also) said: Whoever is born is born of the natural religion (of submission to God, Islam), and then it is his parents who make him Jew or Christian. As when you procreate young ones of camels, do you find their noses cut, unless you cut them yourselves? (So too the belief in mutilated religions). They asked: O Messenger of God! what is thy opinion of those (of the unbelievers) who die in childhood? The (narrator) said that the

(Messenger of God) replied: God knows best how they would have acted (had they grown up).

105/67. He said that the Messenger of God GIS has (also) said: There is a bone in man which the earth never consumes, and it is from that that he would be compounded on the day of Resurrection. They asked: 'O Messenger of God! what bone is that?' He said: *'Ajab,* at the lower end of the vertebral column.

106/68. He said that the Messenger of God GIS has (also) said: Do not observe uninterrupted double fast, and repeated it twice or thrice. They said: 'O Messenger of God! but thou observest thyself uninterrupted double fast!' Thereupon he replied: 'In this matter, I am not like you: when I spend the night, my Lord feeds me and slakes my thirst. Therefore task yourselves of (pious) acts to the extent of your powers.'

107/73. He said that the Messenger of God GIS has (also) said: Do not urinate in water that is stagnant and does not flow, to use the same later for bathing.

108/74. He said that the Messenger of God GIS has (also) said: The needy is not this vagrant beggar who is returned (satisfied) by a morsel or two of food, by a date-fruit or two. Needy is one who has not the goods to provide his requirements, and still feels ashamed to ask of persons, and people do not guess his condition in order to give him charity.

109/72. He said that the Messenger of God GIS has (also) said: The treasure of one of you will turn into a dragon, turned bald on account of the excess of poison, on the day of Resurrection. The owner of the (hoarded treasure) will endeavour to flee from it, but it will pursue him and cry: I am thy treasure! The (Prophet) added: 'By God! it will not stop pursuing him until he would extend his hand which it would (catch) and make a morsel of it in its mouth. (Allusion to the hand that did not pay zakat-tax).

110/77. He said that the Messenger of God GIS has (also) said: None of you should call grape *"karm"* instead of *'inab* for *karm* (synonymous of *'inab* to mean grape means etymologically: *nobility,* which) is (an attribute of) a Muslim man.

111/84. He said that the Messenger of God GIS has (also) said: None of you should call his master "my Lord", but call "my master"; none of you should call "my slave", "my slave-girl", but should call "my boy", "my girl", "my youngling".

112/80. He said that the Prophet (peace be on him) has (also) said: God says: When My slave advances a span to meet Me, I advance towards him by a cubit to meet him, and when he advances by a cubit to meet Me, I advance towards him by a fathom to meet him, and when he advances by a fathom to meet Me, I come to him still quicker.

113/81. He said that the Messenger of God GIS has (also) said: When one of you takes his ablutions, let him inhale water in the nostrils and then eject it.

114/82. He said that the Messenger of God GIS has (also) said: By Him in Whose hand is the soul of Muhammad! Had I the Mount Uhud (all) in gold, I would have liked that three nights should not pass before a single piece of dinar (gold coin) should be left with me out of it (except) for paying a debt.

115/83. He said that the Messenger of God GIS has (also) said: When the cook brings you the meal, the one who has spared you its heat and its smoke, invite him to eat along with you. If not, place a morsel in his hand.

116/84. He said that the Messenger of God GIS has (also) said: None of you should say (to the servant): Give drink to thy Lord, or: give food to thy Lord, (or) pour water for ablutions for thy Lord. None of you should say: my Lord, but say: my master.

117/86. He said that the Messenger of God GIS has (also) said: O God! I have made a pact with Thee, and Thou shalt never violate it. After all I am a human being. So whomsoever of the Believers I might whip, or curse, or abuse, or revile, so make that for him a service of prayer, a payment of zakat duty, a means of enabling him Thy proximity on the day of Resurrection.

118/88. He said that the Messenger of God GIS has (also) said: A woman entered Hell on account of a cat which she had

bound with a rope; then neither did she feed it, nor leave it away to catch itself the small reptiles on the earth (until it died of inanition).

119/89. He said that the Messenger of God GIS has (also) said: No thief steels while he steels to be a Believer; no one of you fornicates while he fornicates to be a Believer; no drinker of the forbidden drink– that is the wine –drinks while he is a Believer; no one plunders (what is thrown over the bride-groom) in a way that Believers raise their eyes (with disapproval) to be a Believer; nobody from among you commits fraud, while he commits fraud to be a Believer. Take care, take care!

120/91. He said that the Messenger of God GIS has (also) said: During the service of prayer, [the method of warning the imām (conductor of the prayer of his inadvertence) is for men to (pronounce loudly the formula of] *tasbeeh* (subhan-Allāh), and for women to clap the hands, and this during the service of the prayer.

121/92. He said that the Messenger of God GIS has (also) said: Every wound with which a Muslim is wounded in the path of God will be on the day of Resurrection as it was at the moment of the attack: meaning that it will be oozing blood, with the colour as the colour of blood yet the smell like the smell of musk. (The narrator 'Abd'ur Razzāq added: the text of the hadith uses the word *'arf* [smell], for which we [now] say *reeh*.)

122/93. He said that the Messenger of God GIS has (also) said: You will not cease putting question after question until one of you would (even) say: It is God Who has created the creation, but who has created God?

123/97. He said that the Messenger of God GIS has (also) said: If one of you purchases a she-camel or a goat (with a new-born youngling), which has fraudulously not been milked normally (to give the impression that it gives more milk than it really does), he has the choice after milking himself (several times): either to be content with what it is, or return it along with a measure (*sa'*) of date-fruits (for the value of the milk extracted).

124/98. He said that the Messenger of God GIS has (also) said: The heart of the old man does not cease to remain young with regard to two desires: length of life and abundance of wealth.

125/101. He said that the Messenger of God GIS has (also) said: Everyman has a portion of fornication which he acquires unavoidably: so the eye whose fornication is through (lustful) looking, and the concrete realization is through meeting (?); as to the tongue, its fornication is through (obscene) talk; as to the heart, its fornication is through (lascivious) desire. Whatever is therin, it is the sexual organ that realizes it or negates it.

126/103. He said that the Messenger of God GIS has (also) said: If one of you is the conductor *(imām)* of a congregational prayer, let him lighten (i.e. shorten) the service, since there may be weaklings, elderly people, and sick. But if one celebrates the prayer alone, then one may lengthen one's service as much as one likes.

127/106. He said that the Messenger of God GIS has (also) said: Let the heat (of mid-summer day) cool down for the *(zuhr)* prayer, since the intensity of the heat is of the gusts from Gehenna.

128/108. He said that the Messenger of God GIS has (also) said: When the announcement is made (by the *Iqāmah*) of the beginning of the service of prayer, walk to join it marching (and not running hurriedly), and wahtever portion of the (congregational prayer) you find, celebrate it (with the imām), and whatever escapes you, complete it (at the end).

129/109. He said that the Messenger of God GIS has (also) said: God smiles at two persons, one of whom having killed the other, yet both entering the Paradise. They asked: How is that, O Messenger of God? He replied: (This) one was killed in the path of God, so (as a martyr) he enters the Paradise. Thereafter God accepts the repentence of the other, and guides him to Islam, whereafter he takes part in the struggle in the path of God, and falls martyr.

130/110. He said that the Messenger of God GIS has (also)

said: No one should offer (his merchandise) for sale against a brother of his who is in the course of offering (his merchandise) for sale (to the same client); and (similarly) he should not ask the hand of a girl while a brother of his is in the course of asking her hand.

131/111. He said that the Messenger of God GIS has (also) said: The Unbeliever eats with seven abdomens, whereas the Believer eats with only one abdomen.

132/113. He said that the Messenger of God GIS has (also) said: Verily God would not look on the day of Resurrection at one who lets descend (his loin cloth, below the ankles as a sign of vanity).

133/116. He said that the Messenger of God GIS has (also) said: God says: No one should say: "Damn the passing time". for I am the passing time: I let go the night and the day in it; and when I would like, I would hold them back.

134/117. He said that the Messenger of God GIS has (also) said: What a bliss to a slave if God sends him death during his fine dutifulness to God and fine obedience to his master (at the same time).

135/118. He said that the Messenger of God GIS has (also) said: When one of you stands up for the service of prayer, let him not spit in front of him—since he is holding a tete-a-tete with his Lord so long as he is in the course of celebrating the prayer—nor on his right hand—since on his right hand stands an angel;—but he may spit on his left hand.

The Epilogue

to describe its narrators from Ibn Rāhūyeh up to Abū Hurairah.

First of them is Abū Bakr 'Abd'ur-Razzāq ibn Hammām ibn Nāfi', who was *maulā* (affiliated) to the tribe of Himyar, originating from Yaman. He was one of the pillars of the (science) of the Hadith. He was the first to whom students came travelling from all parts of the world. No one has reported traditions on the authority of Ma'mar more than him. He heard

hadith from 'Ubaidullāh and 'Adullāh—both sons of 'Umar (ibn al-Khattāb)—, and from 'Abdal-Malik ibn Juraij, and 'Abd'al-Malik ibn Abī Sulaimān, and Ma'mar, and ath-Thauri, and Ibn 'Uyainah, and Hushaim, and Hishām ibn Hassān, and al-Auzā'ī. And from him have transmitted Hadith Ahmad ibn Hanbal, and Yahyā ibn Ma'īn, and 'Alī ibn al-Madinī, and Isḥāq ibn Rāhuyeh, and Muhammad ibn Yahyā al-'Adani, and Muhammad ibn Yahyā adh-Dhuhlī (?al-Mausilī), and Muhammad ibn Rāfi', and a host of others, too numerous to be mentioned. He had some element of Shī'ism. He is considered as an authority in that he reported before the year two hundred and five. As to what he narrated after that date, there is some doubt (*nazar*) because he had become too old, and people used to invite his attention (to the defects of his reports), and (in fact) he has reported hadith which have not been followed upon. Al-Bukhārī says: "Whatever he has reported in his book, (*al-Musannaf*) is the most correct. He died in the year two hundred and eleven. To report narrations on his authrity, (we see) among those who trust him: al-Bukhārī, and Muslim who transmits much from him, and Abū Da'ūd, and an-Nasā'i and at-Tirmidhi. In the *Sahih* of al-Bukhārī and the *Sahīh* of Muslim there is no narrator called 'Abd'ar-Razzāq other than him.

The second: 'Abd'ar-Razzāq reported from Abū 'Ubaid Ma'mar ibn Rāshid. The teknonymous name of this Rāshid was Abū 'Amr, who was the *maulā* of 'Abd as-Salām, brother of Sālih ibn 'Abd al-Quddūs. (He reported also) from 'Abd al-... (?), *Maulā* of Abd ar-Rahmān ibn Qais, half brother of al-Muhallab ibn Abī Sufrah having the same mother as this latter. Ma'mar was originally from Basrah, but settled in Yaman, and lived long, and when al-Hasan al-Basri died, he attended his funeral service. He heard hadith from Qatādah, and az-Zuhrī, and 'Amr ibn Dīnār, and Abū Isḥāq, and al-A'mash, and Yahyā ibn Abī Kathīr, and Aiyūb as-Sikhtiyānī. According to 'Alī ibn al-Madinī, he was one of those six who had specialized in the reporting of the hadith, and no other traditionist in the world ever had the chance of having had such a chance (? text partly obscure). Among those who reported hadith from him there are such great scholars as Aiyūb

as-Sikhtiyānī, and Ibn Juraij, and Sa'īd ibn Abī 'Arūbah, and ath-Thaurī, and Shu'bah, and Ibn 'Uyainah, and Hammād ibn Zaid, and Ibn al-Mubārak,—who was the most sure of persons, — and Yazīd ibn Zurai', and Ibn 'Uyainah, and Muhammad ibn Ja'far Ghundur, and 'Abd ar-Razzāq. He died in the month of Ramadān of the year one hundred and fifty three (of Hijrah) at the age of eighty-five years. Hadith reported by him are transmitted by al-Bukhārī, and Muslim, and Abū Dā'ūd, and at-Tirmidhī, and an-Nasā'ī. In the Sahīh of Bukhārī and the Sahīh of Muslim there is no narrator called Ma'mar except him, and one more person reported by al-Bukhārī alone (not Muslim).

The Third: Abū 'Uqbah Hammām ibn Munabbih ibn Kāmil ibn Shaikh Dhi Kanāz as-San'ānī. He belonged to the *Abnā'*, i.e. Persians settled definitely in Yemen. He was the brother of Wahb, and Ma'qil, and Ghailān, and 'Umar, and 'Abdāllāh. It is said that he belonged to the Dhimārties, Dhimār being a village in the region of San'a, that is San'a of Yaman, at two days of journey from it. It is said that his family originated from Harāt (Afghanistan). He was the eldest of all his brothers, and also the most trustworthy among them as to the reports of hadith. He heard hadith (from among the companion of the Holy Prophet) from Abū Hurairah, and Ibn 'Abbās, and Muāwiyah. It is said that he saw also 'Abdallāh ibn az-Zubair. Among those who have reported hadith on his authourity, there are his brothers Wahb and Ma'mar. Muhammad ibn Yahyā adh-Dhuhlī reports: Once I asked the question to al-Madīnī, and said: the chain of "Muhammad ibn 'Amr, from Abū Salamah, from Abū Hurairah" is dearer to thee or the chain "Ma'mar, from Hammām, from Abū Hurairah"? He replied: thee hast asked..... (blanc in the manuscript), whereafter he raised his head and said: "Muhammad ibn 'Amr, from Abū Salamah, from Abū Hurairah" is more famous, but "Ma'mar, from Hammām, from Abū Hurairah" is surer and more solid. He died in the year one hundred and thirty six (of Hijrah). Reports on his authourity are cited *in all* the canonical (authentic) collections of the Hadith.

End
of the Sahīfah of Hammām.

(B)

SAHIFAH KULTHŪM

(fol. 10/b) SAHĪFAH OF KŪLTHUM

FROM 'ATĀ'

From Abū Hurairah:

Informed us al-Muwaffaq ibn Sa'īd, infromed us Abū 'Alī as - Saffār, informed us Abū Sa'd an-Nasrawi, infromed us Ibn Ziyād as-Sindhī, informed us Ibn Shīrūyeh and also Ahmad ibn Ibrahīm, both saying: informed us Isḥāq al-Hanzalī, informed us Kulthūm ibn Muhammad ibn Abī Sidrah, reported to us 'Atā' ibn Muslim al-Khurāsānī, from Abū Hurairah, from the Messenger of God GIS who said:

1. The five daily prayers and the prayer of Friday constitute an expiation for (the sins) that occur in between, for one who abstains from major sins.

2. And with the same (chain of narrators) from the Messenger of God – God incline to him and his dependents *(ālihi)* and take him in His safeguard – who said: It is sufficient as evil for a man if it is pointed out (with finger) to him, in matter of his Hereafter, or this lowly world, with the exception of the one who is protected by God.

3. And with the same chain from the Prophet GIS who said: God does not regard your faces and your properties, but regards your hearts and your actions.

4. And with the same chain from the Prophet GIS who said: On Friday there comes a moment which does not coincide with a Muslim in the course of the prayer and asks God some good without God's according him the same, so long as he does not commit something sinful, or harmful to relations with his near realtives.

5. And with the same chain from the Prophet GIS who said: The trick and the ruse are (destined to be) in the Hell.

6. And with the same chain from the Prophet GIS who said: Three things are (practice) of the people of pre-Islamic days of

Ignorance: Loud wailing (on a dead), ... (about four words illegible) ... God, and pride of his (genealogy) over others.

7. And with the same chain from the Prophet, peace on him, who said: Three things are cahracteristics of hypocrite even if he fasts and celebrates the prayer and pretends to be a Muslim, viz., when he talks he lies, when he promises he does not fulfil, and when he is entrusted with (something) he betrays.

8. And with the same chain from the Messenger of God GIS who said: By the One in Whose hand lies the soul of Muhammad! If I remain sitting in the company of people who pass their time praying God and recalling Him from the Morning Service of Worship till the rising of the sun is dearer to me than liberating four slaves from among the descendants of (the prophet) Ismā'īl. Or (similarly) from the Service of Worship of 'Asr till the sun sets than liberating likewise.

9. And with the same chain from the Messenger of God GIS who said: By the One in Whose hand lies the soul of Muhammad! You cannot enter Paradise unless you believe (in Islam), and you can not believe unless you (Muslims) love each other. Would you not like that I indicate to you a thing which if you do you will be able to love each other? They said: What is that, O Messenger of God? He said: Generalize (popularize) salutation among you.

10. And with the same chain from the Messenger of God GIS who said: The end of the world will not take place if not on worst of peoples.

11. And with the same chain from the Messenger of God GIS who said: The end of the world will not take place if even a single person exists saying: "There is no God if not God Himself", or commanding the good, or prohibiting the evil.

12. And with the same chain from the Messenger of God GIS who said: Hasten to do (your duties) before six things take place, viz. (arrival of) the Dābbah (talking animal), and rising of the sun from the west, and the Smoke, and Anti-Christ, and your own personal affair, and the gereral calamity. Kulthūm explained: "personal affair" means the death, and the "general

calamity" refers to the end of the world.

13. And with the same chain from the Messenger of God GIS who said: God loves the benevolent. the tolerant, tolerating deliberately, the chaste being that deliberately; and He detests talker of obscenity talking that deliberately, the foul-mouthed, the one who insults and curses people.

14. And with the same chain from the Messenger of God GIS who said: If someone celebrates the obligatory service of worship but performs completely neither the bowing, nor the prostrating, nor the declaring of the grandeur of God, nor feeling humble (before God), he is like a merchant who does not... (earn a profit) until he consumes the capital.

15. And with the same chain from the Messenger of God GIS who said: The worst person in the matter of theft is the one who steals (something) from his service of worship! Thereupon he was asked: How does one steal anything from his service of worship, O Messenger of God? He replied: The one who completes neither his posture of bowing nor of prostrating.

16. And with the same chain from the Messenger of God GIS who said: Verily the beauty of the service of worship is in standing in a straight line.

17. And with the same chain from the Messenger of God GIS who said: There are three things if they are found in a person he tastes the sweetness of the faith: that God and His messenger should be dearer to him than anything else, that he loves somebody for nothing except for the sake of God, and that he detests to fall again in disbelief after that God has guided him to Islam even as he would detest to be thrown in the fire.

18. And with the same chain from the Messenger of God GIS who said: Two things are part of arrogance: to spoil the right and to despise poeple.

19. And with the same chain from the Messenger of God GIS who said: Stop at (or: abide by) the call (command) of God.

20. And with the same chain from the Messenger of God

GIS who said: Whoever commits murder (*hadath*) on his own self, or protects a muderer incurs the curse of God, of angels and of men all together, and will be accepted from him neither the expenditure (of money) nor any equal thing (as expiation). – Our teacher the Shaikh Abū Is'ḥāq said: I was informed by Jarīr, from 'Amr ibn Anas al-Mala'ī, from Umaiyah ibn Yazīd al-Bunānī, who said that the Messenger of God GIS had said: Whoever causes to take place a serious thing (*hadath*) in Islam, incurs the curse of God, of angels and of men all togrther, and on the day of Resurrection will be accepted from him neither expenditure (of money) nor any equal thing. He was asked: O Messenger of God! what is the hadath? He replied: to kill someone without being in retaliation, or mutilates someone without being for retaliation, or innovates a practice not in (conformity with) my practice! The (narrator) added: "equal thing" means ransom, and "expenditure" means ransom. And we return to the narration of Kulthūm, from Aṭā', from Abū Hurairah –

21. From the Messenger of God GIS who said: Insulting a believerer is a perversity, and combating him is a disbelief.

22. And with the same chain from the Messenger of God GIS who said: Verily God places His mercy on every merciful. They said: Everyone of us shows mercy to himself. He replied: One cannot be merciful by showing mercy to his own self, until one shows mercy to others.

23. And with the same chain from the Messenger of God GIS who said: The emptiest of the houses in matter of good things is the house where there is no copy of the Book of God (the Qur'ān).

24. And with the same chain from the Messenger of God GIS who said: By the One in Whose hand lies the soul of Muhammad! (I shall arrive on Dooms day before all of you on the Basin of Kauthar, and people from among you) will pass before me, and when I will have recognized them, they will be screened (taken away) from me. Thereupon I shall shout: (They are) my companions, (they are) my companions! (God) will say: Thou doest not know what innovations they had made after thee!

25. And with the same chain from the Messenger of God GIS who said: By the One in Whose hand lies the soul of Muhammad! you shall all enter the paradise, except the one who refuses (to believe).

26. And with the same chain from the Messenger of God GIS who said: Verily God has revealed to me that you should behave with each other with modesty, and that one of you should not rebel against the other.

27. And with the same chain from the Messenger of God GIS who said: By God! a journey in the morning, or a journey in the evening, in the path of God is worthier than the world and all that it contains.

28. And with the same chain from the Messenger of God GIS who said: Whoever celebrates like our service of worship, and takes our Qiblah (direction) for his direction to turn in the service of worship, and eats the meat of animals slaughtered by us, and fasts our month (of fasting, viz. Ramadān), such a one is a Muslim who has the guarantee of God and the guarantee of His messenger.

29. And with the same chain from the Messenger of God GIS who said: Verily Islam began as a stranger, and shall turn again as a stranger.

30. And with the same chain from the Messenger of God GIS who said: There is no faith *(īmān)* in the one who is not trustworthy.

31. And with the same chain from the Messenger of God GIS who said: A transgressor in the *sadaqāt* (zakat) is like the one who refuses to pay it.

32. And with the same chain from the Messenger of God GIS who said: Usurpation of the *mahr* of a bride is not Islamic. The narrator adds: That means, if one tells another person: Give me in marriage your ward, without charging me a *mahr*, and I shall give you in marriage my ward, without demanding a mahr from you. That is the *shighār* (usurpation of mahr).

33. And with the same chain from the Messenger of God

GIS who said: To whomever God wants a good, He makes him become a scholar in matters of religion.

34. And with the same chain from the Messenger of God GIS who said: Whoever will enter Paradise will have the stature of Adam (cf supra Hammam No 58: tall of 60 cubits). The height of man is continuously decreasing ever since.

35. And with the same chain from the Messenger of God GIS who said: Just before the end of the world there will be disorders like portions of the dark night, when one will be a beleiver in the morning and unbeliever in the evening, or will be believer in the evening and unbeliever the (following) morning. And people will sell their religion for small worldly gain.

36. And with the same chain from the Messenger of God GIS who said: Whoever swears by a *surat* (Chapter) of the Quran, each single verse of it will constitute for him a separate oath with the expiation, for violation, two months of fasting continuously.

37. And with the same chain from the Messenger of God GIS who said: Verily God sent me with a Message for which my arm felt too narrow (helpless). So I said (to God): The people will certainly give lie to me! Thereupon He menaced: me: either I should communicate that or He would punish me.

38. And with the same chain from the Messenger of God GIS who said: Tell me what are the fornicator, the thief and the wine-drinker? What you think of them? (His companions) replied: God and His Messenger know better! He continued: They are (they commit) things of depravity. Thereafter he said: Should I not inform you what are the biggest of the big sins? They replied: God and His Messenger know better. He said: Associating someone to the Divinity, to be undutiful to the two parents, telling the lie, murdering a Muslim, and calumniating a chaste married woman.

39. And with the same chain from the Messenger of God GIS who said: Do you know what is backbiting? They replied: God and His Messenger know better. He said: Reporting the sayings of some people to some others in order to sow

dissension between them.

40. (And with the same chain), he said: If a human being gets two valleys full of riches, he would desire a third one. Nothing is ever enough for a human being except when he is covered with earth (in the tomb), and God forgives whom He will.

41. And with the same chain from the Messenger of God GIS who said: Paths are only two: path of the good and path of the evil. So the path of the evil should not be more loved by you than the path of the good.

42. And with the same chain from the Messenger of God GIS who said: God has protected you (Muslims) from three things, viz. that you all make a consensus on an error, that the falsehood should become dominant among you, and that you invite to a doctrine – (another report: your prophet should pray God against you) – on account of which you should all perish... (Repent before the appearance of) the smoke and the Anti-Christ (Dajjāl) and the talking animal (cf Quran 27/82). —

42/bis. The Shaikh and our teacher Abū Is'ḥāq ibn Sa'īd said that informed us al-Muhallab ibn Abī Jamīlah, informed us al-Hasan from Abū Bakrah, from the Messenger of God GIS who said: None of you should say: "I have fasted Ramaḍān entirely, nor: I have kept vigil in it entirely". The narrator added: I do not know whether he disliked the formula of self-praise, or he wanted to say that there are moments when one nods, or becomes negligent. The Shaikh then said: We return to the narration of Kulthūm, from Aṭā', from Abū Hurairah —

43. From the Messenger of God GIS who said: God has selected for you a formula of speech which is the most excellent speech, and although it is not in the Quran, it forms part of the Quran, namely: "There is no God if not God Himself and God is Great", and "Purity to God by means of His praise", and "Praise be to God the Lord of the worlds", and "No might and no power if not with God".

44. And with the same chain from the Messenger of God

GIS who said: God is Lenient, and likes leniency, and He gives (rewadrs) for leniency which He does not for harshness (*al-ghinā/al-'anaf*?).

45. And with the same chain from the Messenger of God GIS who said: If two persons love each other for God's sake and for Islam alone, dissension is not created between them except if one of the two commits a sin.

46. And with the same chain from the Messenger of God GIS who said: The head of Unbelief will (rise) from the East.

47. And with the same chain from the Messenger of God GIS who said: There will never cease to be a group from my community who will combat in the path of God, they will not be hurt (deterred) by the opposition of those who oppose them, until the coming of the commandment of God (to end the world) when all will be miscreants.

48. And with the same chain from the Messenger of God GIS who said: If one of you is invited for a meal, he should accept it, (and go to the house of the host) and then either he should eat or (excuse himself) gently. If the messenger (of the host) enters in the house before the invitee, it is sign of house - master's permission to enter. If the invitee is to enter first, then he should ask permission (to enter).

49. And with the same chain from the Messenger of God GIS who said: (In olden times), one of the Jews (Israelites) purchased from another a piece of land and then found therein a sealed jar, full of gold (coins). Thereupon he told to the seller of the land: Take this jar of thine, for I purchased the ground and not the gold. The other retorted: Do you want to return to me the amount which God had taken away from me? The (Prophet) continued: They both referred the matter to the judge, who said: Have you both children? They said: Yes. The one said: I have a son, and the other said: I have a daughter. The (judge) said: Marry them both, and give them the amount, to profit thereby and to make charity (also). (cf Hammām, 31).

50. And with the same chain from the Messenger of God GIS who said: The (route to) Paradise is full of disagreeable

things, and that of the Hell full of attractive things.

51. And with the same chain from the Messenger of God GIS who said: When God created the creation (world), He wrote down a writing and kept it by His side on the Throne. He had written in it: Verily My mercy prevails over My wrath.

52. And with the same chain from the Messenger of God GIS who said: (Sometimes) I find a date-fruit fallen (on the ground of my room) and I lift it to eat it. Then I fear that it may have been from a charity (zakāt), and I leave it back.

53. And with the same chain from the Messenger of God GIS who said: If a slave dies having well performed his duties to his Lord (God) and behaved sincerely with regard to his master, God will give him satisfaction (reward him richly).

54. And with the same chain from the Messenger of God GIS who said: (Once) Jesus son of Virgin Mary saw someone stealing, and told him: "You steal?" The other replied: No, by God apart from Whom there is no God! Jesus said: I believe in God (God's testimony) and belie my eye. (cf. Hammām, 41)

55. And with the same chain from the Messenger of God GIS who said: I never give you myself anything, nor deny you that. I am just a guardian of a treasury, and spend as I am directed (by God the owner).

56. And with the same chain from the Messenger of God GIS who said: Whoever remains standing (in supererogatory prayers) during the Lailat ul-Qadr (Night of Determination) having believed in God and recognizing me (as His messenger), all his sins previous (to this night) will be pardoned. (cf also below No 61. It concerns the month of Ramadān).

57. And with the same chain from the Messenger of God GIS who said: Satan promenades throughout the body of human beings. If God saves man by (closing to Satan) a door, this latter tries by another door. (and so on and so forth) until (he succeeds to enter by one of the doors,) and destroys him.

58. And with the same chain from the Messenger of God GIS who said: I entered the Paradise and found that the

majority of its inhabitants and residents consisted of poor people.

59. And with the same chain from the Messenger of God GIS who was asked: Which Islam (which Muslim) is the most excellent? He replied: The one from whose tongue and hand other Muslims remain in security.

60. And with the same chain from the Messenger of God GIS who said: By the One in Whose hand lies my soul; Verily a service of prayer in the mosque of Madinah is more excellent than one thousand services of prayer in another mosque, excepting that of the Ka'bah.

61. And with the same chain from the Messenger of God GIS who said: Whoever remains standing (in supererogatory prayers) during the night of Determination (Lailatul -Qadr) all his sins previous (to this night) are pardoned. (cf also supra No 56).

62. And with the same chain from Abū Hurairah who reported that (once) two persons reviled each other, and one of them taunted the other regarding his mother. It was reported to the Prophet, who called (caused the other to come) and told him: You have taunted the other regarding his mother? And (the Prophet) repeated that several times. Thereupon the man said: O Messenger of God! I ask pardon of God for what I have said. The Messenger of God GIS said: Raise thy head, and regard the Assemblee (*mala'*). The man saw those who were around the Messenger of God GIS. Then this latter said: Thou art not better than any red (brown) or black from among them. The only excellence is for the one who has excellence in matter of religion.

63. And with the same chain from the Messenger of God GIS who said: (The life, property and honour of) every Muslim is forbidden (and sacred) to every other Muslim. By the One in Whose hand lies my soul! Satan flees in fact from a house where the Surat al-Baqarah (No 2) is recited. The (Prophet also) said: Doing (work) calmly is from God, and haste is from Satan.

64. And with the same chain from the Messenger of God

GIS who said: Every Muslim is the brother of (every other) Muslim, and neither oppresses him nor deserts. Then the (Prophet) pointed out to his own chest, and said: Piety lies here.

65. And with the same chain from the Messenger of God GIS who said: Verily the most perfect (14/a) man in matter of faith is the one who possesses the best character.

66. And with the same chain from the Messenger of God GIS who said: By God! the space wide as a (single) arc that one may get in Paradise will be more precious than what exists between the heaven and the earth.

The Epilogue

Concerning the identification of the narrators between Is'ḥāq al-Hanzalī upto Abū Hurairah "Informed us Kulthūm, from 'Atā'. As to Kulthūm, he is the son of Muhammad ibn Abī Sidrah al-Halabi. He is counted among the Syrians (Sha'mi). He is well-known as one who reported traditions from 'Atā' al-Khurāsani. Isḥāq ibn Ibrahim al-Hanzali and Yaqūb ibn Ka'b al-Antāki report that it is not like that (? texte defective).

As to 'Aṭā', his name is Abū Aiyūb. Ibn 'Uthmān says that 'Ata' was the son of Abū Muslim al-Khurāsanī, and this Abū Muslim's name was 'Abdullah al-Balkhī al-Khurāsanī. It is said that 'Aṭā' ibn Maisarah was the client (maulā) of al-Muhallab ibn Abī Sufrah, lived in Syria, and reported traditions from Sa'īd ibn al-Musaiyib, and Sa'īd ibn Jubair, and 'Ịkrimah maulā of ibn 'Abbās. And from him traditons have been reported by 'Aṭā' ibn Abi Rabāh al-Makki, ibn Juraij, Ma'mar, Mālik, Sa'd (?), Hammad ibn Abī Salamah, and Yazīd ibn al-Hād. Hajjāj ibn Muhammad says on the authority of Shu'bah: Informed us 'Atā' al-Khurāsani, while he was old (?). Yahyā said that he was trustworthy, and from him ad-Dūri has reported traditions. As to Abū Hātim, he says that there is nothing against him (against 'Atā') and he is truthful, trustworthy, and his report of hadith is taken into consideration. He died in the year one hundred and thirty five. It is also said that he died in the year fifty (and not thirty five). Ad-Dāraqutnī declares him to be

trustworthy, (but adds that) he never heard hadith from Ibn 'Abbās, did not even see him. Muslim alone has cited his reports in his book (*Sahīh* of Muslim).

(C)
SAHIFAH OF 'ABDUR-RAZZĀQ

(fol. 14/b) SAHIFAH OF 'ABDURRAZZĀQ
From Ma'mar, from az-Zuhrī, from Sa'īd ibn al-Musaiyib, from Abū Hurairah, from the Messenger of God GIS

Informed us al-Muwaffaq ibn Sa'īd, informed us Abū 'Alī as-Saffār, informed us Abū Sa'd an-Nafrawi, informed us Ibn Ziyād as-Sindhī, informed us Sherūyeh and Ahmad ibn Ibrāhīm, both saying: informed us Is'hāq al-Hanzalī, informed us 'Abdurrazzāq , informed us Ma'mar, informed us az-Zuhrī, informed us Sa'īd ibn al-Musaiyib, from Abū Hurairah, who said:

1. The Messenger of God GIS declared as a sacred territory the (land) between the two lava strewn plains (of Madinah). If I find deers there, I would not frighten them. And the (Prophet) declared twelve miles (of 4000 cubits each) all around Madinah as the protected territory.

2. And with the same chain from Abū Hurairah who said: (We) participated along with the Messenger of God in the campaign of Khaibar, and regarding a certain person who pretended to be a Muslim, the (Prophet) remarked: "He is from among the people of the Hell". This person took part in the battle and fought a fierce fight. People said then: O Mesenger of God! the person regarding whom thou hadst said that he was of the people of the Hell, has fought a fierce fight and has died. The Messenger of God said (again): "In the Hell". The (narrator) said: Thereupon certain people were on the point of doubting (the veracity of the saying of the Prophet). While they were in that situation a reporter came to say: "No, he has not died, but seriously wounded." When it was night, he could not endure the (pain of the) wound, and committed suicide. Report was brought to the Prophet, peace be on him, who remarked: I attest that I am the slave of God and His Messenger. Then he commanded Bilāl to announce publicly: "No one enters Paradise unless he is submissive (to Divine

commandments), and that God in fact aids this religion (even) by a perverted person.

3. And with the same chain from the Messenger of God, on whom be peace, who said: A service of prayer in my mosque is superior to one thousand prayers elsewhere, excepting the Sacred Mosque (of Makka). (cf Kulthūm, 60).

4. And with the same chain from the Messenger of God, on whom be peace, who said: One may undertake voyage (with the sole intention of visiting any of the) three mosques: the Sacred Mosque (of Makka), and the al-Aqsā mosque (of Jerusalem) and my mosque (at Madinah)

5. And with the same chain from the Prophet on whom be peace, that he announced himself to his companions the death of the Negus. Then they assembled in ranks behind him, and he celebrated a funeral service, and he pronounced four times the *takbīr* (the formula Allāhu Akbar).

6. And with the same chain on the authority of the Prophet, peace be on him, who said: When it is too hot, wait for the celebration of the prayer, in order to get a bit cool, for the intensity of the heat comes from the exhalation of the Hell (Jahannam). (cf. Hammām, 127).

7. And with the same chain from the Prophet on whom be peace, who said: I have been helped by dread (enemy being terrified without being fought), and it has been given to me (by nature) a speech full of meaning (few words but more meaning). While I was asleep, the keys of the treasures of the earth were brought and placed in my hand. (The narrator Abū Hurairah) added: The Messenger of God has gone, and you are removing their contents.

8. And with the same chain from the Prophet on whom be peace, who said: Every child is born in the state of nature; it is thereafter that its parents make him a Jew, or a Christian, or a Majūsī (Zoroastrian). It is like the off-spring of your camels: do you find among them any new-born to them with nose cut? — After reporting this, Abu Hurairah added: Read if you like the verse (XXX,30): ".... conform to the Divine nature (of

creation) in which He has created mankind, there being no change in the (laws of) God's creating ...."

9. And with the same chain from the Prophet on whom be peace, who said: Nature (demands) five things – or (he said): Five things are conform to nature —: cutting the nails, cutting the moustaches, shaving (the privy part), circumcision, and plucking (hairs of) arm-pits.

10. And with the same chain from the Prophet on whom be peace, who said: Whosoever lets a horse enter between two horses (for a race) which he is sure to win, it is gambling; and whoever lets a horse enter between two others while fearing that he may be beaten, that is no gambling (but lawful race).

11. And with the same chain from the Prophet on whom be peace, who said: One should not offer for sale (his merchandise) while his brother has already offered (his merchandise) for sale (to the same client); one should not ask the hand of a girl for marriage while his brother has (already) asked her hand for marriage; a woman should not demand from one who is asking her hand for marriage to divorce his (first) wife so that this latter obtains what is found in the plate of the other (wife); do not ostensibly (and fraudulently) offer higher price to deceive a prospective purchaser; and let no town-man sell (fradulently) to a nomad.

12. And with the same chain from the Prophet on whom be peace, who said: If you come (to join a congregational prayer which has already begun), do not come running, but come with calm and dignity. And perform (in congregation) what you find, and recuperate (at the end) what is lost to you.

13. And with the same chain from the Prophet, on whom be peace, who said: A certain prophet went along with his companions to wage war, and said: Should not (join us) one who has married a woman but has not yet consummated the marriage, nor one who has constructed a house but has not yet inhabited it and there is desire in his mind to return (home rather than wage war). The (narrator) added: Then he encountered the enemy when the sun was setting; so he said: I

am under (Divine) order and the (sun) is also under (Divine) order; (and prayed:) "Arrest it for me (from setting, O God!), till it is decided between me and the (enemies). So God arrested it for him (of Bible, *Joshua,* X, 12-13), and God gave him victory. Then he collected the booties, but the fire did not come to consume them. In fact, when they captured booties, God used to send a fire which consumed them (to show that He accepted their saintly war). So their prophet told them: There is a fraud among you; let a man from each and every tribe come and offer allegeance to me. So they came to him; and (the hands of) two of them remained stuck to his hand. Thereupon he said: You two have committed fraud! They replied: Yes, there was something of the shape of the head of a cow in gold! When they brought that and threw it in the booties, God sent the fire which consumed them. The Messenger of God (Muhammad GIS) added the: Verily God has nourished us with booties as a (sign of His) mercy, in order to do us mercy and to lighten the load from us, since He knew our weakness. (cf. Hammām, 58).

14. And with the same chain from the Prophet on whom be peace, who said: Someone asked the Messenger of God: Which act is the most excellent? – He repleid: Belief in God. – He asked (further): Which one thereafter? – He repleid: Struggle in the path of God! – The other asked (again): Which one thereafter? – He repleid: The pilgrimage piously performed!

15. And with the same chain from Abū Hurairah who said: the Messenger of God used to make the pious retreat during the last ten nights of the month of Ramadān, (all his life) till God took him to Him.

16. And with the same chain from the Prophet, on whom be peace, that this latter prohibited (the sale of) the off-spring still in the womb of its mother, of the one still in the back of its father, and of the one which shall be born from a mother which is still an embryo in the womb of its mother (owing to risks and uncertainties).

17. And with the same chain from the Prophet, on whom be peace, who said: You use the term *Karm* (noble) for grape, whereas *karm* is solely the heart of the believer.

18. And with the same chain from the Prophet on whom be peace, who said: Carry away quickly the funeral bier, for if it concerns a good person, you take him to what is good (for him, so do not retard him), and if it concerns other than that, it is an evil from which you will get rid.

19. And with the same chain from the Prophet, on whom be peace, who said: If someone even tells to his companion (who is talking in the mosque) at the moment when the *imām* is delivering his sermon: "Listen silently", he has committed a non-sense.

20. And with the same chain from the Prophet, on whom be peace, who said: Celebrating the prayer in a congregation is more excellent than 25 prayers celebrated alone.

21. And with the same chain from the Prophet, on whom be peace, who said: Pride and conceit are found (normally) among the owners of camels, whereas modesty is found among the owners of sheep (and goats). Faith is a Yamanite thing, sagacity is a Yamanite thing.

22. And with the same chain from the Prophet on whom be peace, who said: Whoever has eaten from this plant, viz garlic, let him not cause us suffer in our meetings (by its ill-smell).

23. And with the same chain from the Prophet on whom be peace, who said: No Muslim will enter Hell if three of his children die during their minority with dropsy, except if he neglects to realize the promise made on oath.

24. And with the same chain from the Prophet on whom be peace, who said: When Kisra (Persian emperor) dies, there will be no (new) Kisra after him, and when Qaisar (Byzantine emperor) dies, there will be no Qaisar after him. And by Him in Whose hand lies the soul of Mushammad! you will (capture and) spend the treasures of them both in the path of God.

25. And with the same chain from the Prophet on whom be peace, who said: When it is Friday, angels take seat on each of the doors of the mosque, and note down (the names of those who enter), the first-comer is first (in their list). And when the *imām* comes out (from his house), they fold up their registers,

and begin listening to the (sermon containing) mention of God. So, one who comes early is like the one who sacrifices a camel, one who comes next is like one who sacrifices a cow, who comes thereafter is like the one who sacrifices a sheep. He mentioned even a hen and an egg (in this list).

26. And with the same chain from the Prophet on whom be peace, who said: The end of the world will not come until you fight a people whose sandals (foot-wear) will be made of hairs. The end of the world will not come until you fight a people with small eyes, whose faces looking like shields covered with hide.

27. And with the same chain from the Prophet on whom be peace, who said: One who participates in a funeral service, he is rewarded (by God) with a carat, and one who waits (and accompanies) till the deadbody is laid in the grave, his reward is two carats, (these divine carats are) like two big mountains.

28. And with the same chain from the Prophet on whom be peace, who said: A believer resembles a cultivated field whose plants continue to shake (unhurt) by the blowing wind; so too are the afflictions that succeed to fall on a believer. Whereas the hypocrite resembles a pine-tree which is never shaken (by the wind) till it is harvested (cut down).

29. And with the same chain from the Prophet on whom be peace, who said: The dream of a believer is like forty-sixth part of prophethood.

30. And with the same chain from the Prophet on whom be peace, that this latter asked the hand of Umm Hāni', daughter of Abū Tālib, for marriage. She replied: I have become old, and I have children. Thereupon the Messenger of God GIS observed: The best women who ride camel are the Quraishite women: they are tender to the child when it is small, and take care of the husband with regard to his property, (adding:) Maryam, daughter of 'Imrān (mother of Jesus Christ) never rode a camel.

31. And with the same chain from the Prophet on whom be peace, who said: A Muslim has right on another Muslim in five matters, viz. to visit when he is ill, greet when he is greeted,

accept the invitation (to meal), wish good-luck when the other sneezes, and participate in the funeral bier taken to grave yard.

32. And with the same chain from the Prophet on whom be peace, who said: (God says:) "Every act of a human being is for his own sake, except fasting which is for Me, and I shall reward for it." And in fact the (ill-smelling) exhalation of the mouth of a fasting person is more agreeable in the sight of God than the odour of the musk.

33. And with the same chain from the Prophet on whom be peace, who said: When one of you wakes up, let him not plunge his hand in the water of his ablutions – or he said: in his water-pot – until he has washed his hand thrice, because he does not know what his hand did when he was asleep.

34. And with the same chain from the Prophet on whom be peace, who said: During the last days of the world, the man with two small shin-bones, king of Habashah (Abyssinia?) will conquer the Ka'bah; and added that he will demolish it.

35. And with the same chain from the Prophet on whom be peace, who said: (prophet) Abrahām circumcized himself at Qaddūm (or by means of a hatch) when he was one hundred and twenty years old, and thereafter he lived thirty (more) years. (The narator Sa'īd ibn al-Musaiyib added: (prophet) Abraham was the first who practised circumcision, feasted the guests, saw hairs get grey, shaved the hairs of privy parts, clipped moustaches, and cut down his nails. And when he saw the hairs get gray, he exclaimed: What is this, Lord? (God) replied: (It is) a dignity! Thereupon he continued: O Lord! Increase me in dignity!

36. And with the same chain from the Prophet on whom be peace, who said: When the reciter (*imām* leading the congregational prayer) says: amen, say you also amen, because the angels also say then: amen, and if one's amen coincides with the amen of the angels, his sins are pardoned.

37. And with the same chain, Sa'īd ibn al-Musaiyib said: 'Umar passed (one day) by Hassān who was reciting poems in the mosque, and regarded him (critically). Thereupon Hassān

turned to Abū Hurairah, and said: I adjure thee by God (to say): hast thou heard the Mesaenger of God GIS saying (me): "Reply for me (those who insult me)? O God, help him (in the task) by means of the Spirit of the holiness"? Abū Hurairah replied: Yes!

38. And with the same chain from Abū Hurairah who said: The Messenger of God GIS has said: If someone of you leads the congregational prayer with other people, let him lighten (the service of the prayer) since there may be among them the sick, the very old, and one who is (in hurry for his) needs.

39. And with the same chain from the Prophet, on him be peace, who said: When the imām (of the congregational prayer) says: amen, say you (also) amen, because when the imām says amen, his (past) sins are pardoned. (cf supra N. 36). (The narrator) Ibn Shihāb (az-Zuhrī) added: The Messenger of God used to say amen with loud voice among them.

40. And with the same chain from the Prophet, on him be peace, who said: Strong is not one who is strong in wrestling; the (really) strong is one who controls himself when he gets angry.

41. And with the same chain from the Prophet, peace be on him, who said: No child is born without Satan touching him at the moment it is born, so it begins to cry at the touch of Satan. Excepted (Virgin) Mary and her son (Jesus). The (narrator) added: Thereafter Abū Hurairah used to add: Read, if you like, (in the Quran 3/36):" ... (at the birth of Mary, her mother said:) "I crave Thy protection for her and for her offspring from Satan the outcast".

42. And with the same chain from the Prophet on whom be peace, who said: The height of Adam was sixty cubits in length, and seven cubits in width. (cf Hammām, 22)

43. And with the same chain from Abū Hurairah who said: While the Black men (of Madinah) were playing with their javelins, 'Umar entered (among them?), and bent down to collect pebbles, and flung on them. Thereupon the Messenger of God GIS said: Leave them, O 'Umar!

44. And with the same chain from Abū Huraitah who said that the Messenger of God GIS has said: The night when I had the journey (of the Mi'rāj), I met Moses; – then he described him, and said: I think, he was not fat, and had wavy hairs as if a member of the tribe of Shanū'a. He continued: And I met Jesus, and he was of white (literally: red) colour, as if coming out of a *dimas*, – that is a public bath. Thereafter I saw Abraham, and among his descendants I am most resembling him. Then two pots were brought to me, in one of which there was wine, and in the other milk, and it was told to me: Take whichever thou likest. I took the milk. Thereupon it was told to me: Thou hast been guided to the path conform to nature; hadst thou taken the wine, thy community would have gone astray.

45. And with the same chain from Abū Hurairah (who said): Someone said: O Messenger of God! my wife has given birth to a male child of black colour – and in fact he was intending thereby to repudiate it – whereupon the Messenger of God said: Hast thou camels? He replied: Yes! The (Prophet) continued: Of which colours: "Red" said he. (He further asked:) Are there among them grey-coloured also? He replied: Yes, there are among them those of grey-colour also. The (Prophet) asked: Wherefrom thinkest thou that they come from? He said: Perhaps some vein has intervened. The (Prophet) said: May be this (thy black son) also is on account of a vein intervening!

46. And with the same chain from Abū Hurairah, from the Messenger of God GIS who said: The child belongs to the (owner of the) bed, while the adulterer receives stones (and is lapidated).

47. And with the same chain from Abū Hurairah who said: The Messenger of God was asked (by someone) regarding the rat falling in the melted butter, and was drowned. He replied: If the melted butter is solid, throw (the rat) away and also what is around it, and then consume the (rest). But if it is liquid, then do not approach it.

(D)
SAHIFAH OF HUMAID AT-TAWIL
(fol. 17/b) SAHIFAH OF HUMAID AT-TAWIL, From Anas (ibn Mālik)

Informed us my father Abū Sa'd Ismā'īl ibn Yūsuf –– may God have mercy on him – reported to us the Qādi Abu'l-Mahāsin 'Abd al-Wāhid ibn Ismā'īl ar-Rūyānī, reported to us Qādi Ab'ul-Hāsan 'Ali ibn al-Husain al-Mahkami – may God have mercy on him– in the cantonment of Zanjān, reported to us Abū Sa'id Muhammad ibn Mūsa ibn al-Fadl as-Saira(fi), saying that Abu'l-'Abbās Muhammad ibn Ya'qūb said, reported to us Muhammad ibn Hāshim ibn Mallās an-Numairi of the inhabitants of Damascus, in the year 266 H., reported to us Marwān ibn Mu'āwiyah al-Fazāri, reported to us Humaid at-Tawīl (the Tall), saying:

1. Anas ibn Mālik, may God be pleased with him, was asked whether the Messenger of God GIS dyed (his hairs)? He said: Old age did not affect him! But Abū Bakr did dye with henna and *katam* (Isatis tinctoria), and 'Umar dyed with henna,

2. And with the same chain from Humaid at-Tawīl who said that Anas, may God be pleased with him, said: (One day) someone called loudly in the grave yard of al-Baqī': "O Abu'l-Qāsim!" The Messenger of God GIS (who also bore that call-name) turned (to him). He (excused himself and) said: "O Messenger of God! I did not mean thee, but I meant such and such person". Thereupon the (Prophet) said: Give (to your children) my name, but do not give (them) my teknonym (call-name).

3. And with the same chain, Anas said: The Messenger of God GIS saw the mucus (of some body) on the *qiblah*-wall of the mosque and he scratched it himself, and then observed: When one of you – or he said: a man – stands celebrating the service of worship, he converses intimately with his Lord — and Humaid said: or rather he said: then his Lord is between him and his *qiblah,* – so let him spit on his left when he spits, or underneath his two feet. Then the (Prophet) took the border of

his shawl and spat on it, and then folded part of it on the other part (of the same, in order to show how one must do to spit when one is in the course of the service of prayer).

4. And with the same chain from Anas who said: We used to celebrate the evening prayer in the mosque of the Messenger of God GIS and then returned to the (locality of) Banū Salamah, and it used to be still so bright that one could see the place where one's arrow touched the target.

5. And with the same chain, from Anas who said: When was revealed the verse (III,92): "You will never attain (obtain) piety until you spend of that which you love", Abū Talhah (second husband of my mother) told: "O Messenger of God! my garden, which is situated in such and such a place, is for God! If I could conceal it, I would never make it public." The Messenger of God GIS said: Make it for the poor form among thy family and relatives.

6. And with the same chain, Anas said: Someone (mistakenly) announced the death of the Messenger of God GIS on the day of (the battle of) Uhud; in fact (only) his front tooth was broken, and his face bled, and blood began to flow on his face, and he began to wipe out the blood, and say: "A people who have stained the face of their prophet would never prosper while he is inviting them to their Lord, Exalted and Majestic is He. Thereupon God revealed (the verse III,128): "It is no concern at all of thee (O Muhammad): whether He accepts their repentence or punishes them, for they are evil-doers".

7. And with the same chain, Anas said: A certain woman met the Messenger of God GIS in one of the streets of Madinah, and said: "O Messenger of God! I have something to ask thee." He replied: "O Umm x, in whichever of the streets of Madinah thou likest, I shall sit along with thee. The (narrator) said: Then she sat, and the Messenger of God GIS sat along with her, and accomplished her need.

8. And with the same chain, Anas said: When the Messenger of God GIS married Zainab Bint Jahsh, he gave the nuptial feast; he offered the (invited) Muslims to eat bread and

meat to their satiety.

9. And with the same chain, 'Anas said: When the Prophet GIS came (to Madinah), its people had two days (of feast) to play (and amuse) during the time of (pre-Islamic) Ignorance. Thereupon the Messenger of God GIS said: God has replaced for you the two (days of frivolity) by what are better than the two (earlier), namely the 'Id al-Fitr and the 'Id al-Adhā.

10. And with the same chain he said that the Messenger of God GIS said: The Dajjāl (Antichrist) is one-eyed, blind of his left-eye on which there is a thick off-shoot, (and) between his two eyes is written *"kāfir kafūr"* (the greatest infidel).

(E)
SAHIFAH BY WAY OF AHL AL-BAIT
(family of the Prophet)

(fol. 18/a) SAHIFAH BY WAY OF AHL AL-BAIT
On the authority of Is'hāq ibn Ja'far as-Sādiq, from his forefathers, may God be pleased with them.

Informed us my father – may God have mercy on him –, reported to us Qādi Abu'l-Mahāsin at-Tabarī, informed us Ahmad ibn Muhammad al-Fairawi, informed us Abū Ja'far Muhammad ibn al-Husain al-Jabali, informed us Abū 'Abdullāh Ahmad ibn 'Abd'ur-Rahmān ibn 'Aathūr, informed us Abū Muhammad al-Hasan ibn 'Alī ibn Nu'aim an-Ni'mi al-Hāfiz at Makka, reported to us al-Husain ibn 'Ibrāhīm ad-Dā'ūdi, informed us Kahmis ibn Sulaiman ar-Rab'i, reported Hadith to me 'Ali ibn Sa'd ibn 'Ibrāhīm, reported Hadith to me Is'hāq ibn Ja'far ibn Muhammad, reported hadith to me my father Ja'far, reported Hadith to me my father Muhammad, reported Hadith to me my father 'Ali ibn al-Husain, reported Hadith to me my father al-Husain ibn 'Ali, reported Hadith to me my father 'Ali ibn Abi Tālib,

1. who said: The Messenger of God GIS never took seat in an assembly without demanding pardon of God 25 times, before leaving it.

2. And with the same chain, he (peace be on him) said: No two persons befriended (only) for the sake of God remain together for some affair without Satan having envy of them and try to sow dissension between the two.

3. And with the same chain, he GIS said: God never favours a slave of His with some favour, and this latter is grateful for that, and renews even a long time afterwards his thanks to God, without God renewing for him on account of his thankfulness a new favour.

4. And with the same chain, he GIS said: If you send to me a messenger let him be of a beautiful face and a beautiful name.

5. And with the same chain, 'Alī – may God be pleased with him– said: Someone asked: O Messenger of God! enjoin me (something). He replied: Remember death much, and this will detach thee from the world. It is incumbent on thee to be grateful, because the gratefulness increases the favour (well-being). Invoke (God) much, for thou knowest not when it will be accepted in thy favour. It is incumbent on thee to avoid rebellion, for God –exalted is He– has decreed to succour the one victim of rebellion. It is incumbent on thee to avoid ruse, for verily God –exalted is He– has decreed that the ruse for evil will envelop none but the authors thereof. (Cf Quran 35/43).

6. And with the same chain, 'Alī –may God be pleased with him– said: The Messenger of God GIS has prohibited to demand diminishing the price after concluding the transaction.

7. And with the same chain, he said that the Messenger of God GIS said: There are four things none of which enters a house without ruining it, and the plenitude never populates it: (they are) fraud, theft, wine-drinking, and illicit sexual intercourse.

8. And with the same chain, he said that (the Prophet) GIS said: If someone guarantees a thing for his brother, God does not look at him until he fulfils it.

9. And with the same chain, the (Prophet) GIS said: If a (Muslim) comes to his Muslim brother with an excuse, and if the latter does not accept it, he will have the same burden as the collector of (unlawful) customs duty.

10. And with the same chain, the (Prophet) GIS said: One will not meet destruction who knows his own (real) worth. And no one attributes to himself something –or: raises himself– above his real worth if not for some defect in his mind – and (?or) his body.

11. And with the same chain, the (Prophet) GIS said...(?) that is, hasten with graves the right (prestige) of whose inhabitants renders you noble, and visit them, and ask (God) your needs there, because they rejoice with your visit. And one should demand (God) what one needs on the grave of one's

father and one's mother, after first having invoked (Divine mercy) for them both.

12. And with the same chain, the (Prophet) GIS said: Economy makes inherit (obtain) wealth, and extravagance makes inherit poverty. And (?or:he said:) whoever guarantees me economy, he will inherit (obtain) wealth.

13. And with the same chain, the (Prophet) said: Should I not indicate you a weapon which will save you from your enemy, and make flow your subsistance? They replied: Yes, O Messenger of God. He continued: Invoke God night and day, for invocation is the weapon of the believer.

14. And with the same chain, 'Alī —may God be pleased with him— said: A man came to the Messenger of God GIS complaining affliction in his chest and pain in his side. Thereupon the Messenger of God GIS said: it is incumbent on thee to turn to the Quran and seek cure therefrom, for God —exalted is He— has said (Quran X,57): ("O mankind! there has come unto you an exhortation from your Lord,) and a balm (cure) for that which is in the breasts, (and a guidance and a mercy for believers)"

15. And with the same chain, the (Prophet) GIS said: O child of Adam! let the sins of other peoples not distract thee from thy own sin, nor the (Divine) favours on (other) persons from the favour of God on thee. Do not cause people despairing the mercy of God while thou expectest that for thyself.

16. And with the same chain, the (Prophet) GIS said: It is a Divine favour on a man if his son carries (his body to his grave), and the sign of the science of a man is that he searches the means of livelihood for his children.

17. And with the same chain, the (Prophet) GIS said: A virtuous child is (like) a good-smelling plant out of the good-smelling plants of Paradise.

18. And with the same chain, 'Alī —may God be pleased with him— said: One of the (favorite) invocations of the Messenger of God GIS was: O God! I seek Thy protection from a child who should be a cause of harm to me, and I seek Thy protection from a property which should be a cause of Divine

punishment to me, and I seek Thy protection from a companion who, if he sees some good (in me) hides it, and if he sees some evil, he divulges it.

19. And with the same chain, the (Prophet) GIS said: There is no obedience in the disobedience of God. Nothing but this: The obedience (to the lawful authority) is in good things recognized as such on all hands.

(F)
SAHIFAH OF AL-KHADIR AND OF ILYĀS

(fol.19/a) SAHIFAH OF AL-KHADIR AND OF ILYĀS
Peace be on them both, from the Prophet, may God incline to him and take him in His safeguard.

Informed us my father the Qādī, the ascetic Abū Sa'd Ismā'īl ibn Yūsuf – may God have mercy on him, – informed us Qādī Abu'l-Qāsim Hujaim ibn Muhammad ibn Tāhir al-Hujaimi, informed us Shaikh Abu'l-'Abbās Ahmad ibn al-Hasan ibn 'Affān al-Kankashi, informed us al-Adīb Abū Bakr Ahmed ibn Muhammad ibn 'Alī ibn al-Qāsim al-Wandanqānī, informed us Abu'l-Muzaffar Muhammad ibn 'Abdullāh ibn al-Khaiyām as-Samarqandī, at Abīward, who said: I entered one day in the cave of Ka'b and lost the way. Then all of a sudden there was al-Khadir whom I saw, and he told me: "Along with me", that is to say: March. So I marched in his company. (I did not know who he was) but had some suppositions. So I said (in my mimd): Perhaps he is al-Khadir, peace be on him. So I said: What is thy name? He replied: Al-Khadir ibn Ishā Abu'l-'Abbās! I saw (also) a comrade in his company. So I asked: What is his name? He said: Ilyās (Elijah?) ibn Sām. I continued: May God have mercy on you both; have you seen (our Prophet) Muhammad GIS? They both replied: Yes. Thereupon I said: I adjure you by the power and capacity of God, to give me some information, so that I may transmit it on your authority. So,

1. He (?) said: we both have heard from the Messenger of God GIS saying: There is no believer who says: "May God incline to Muhammad" without God refreshing thereby his heart and illuminating (it) thereby.

2. And with the same chain, they both said: There was a prophet among the Israelites, called Ishmūīl (Samuel), peace be on him, God had accorded him succour (victory) over his get up, then say: "With the name of God, and God may incline to Muhammad", then people will not backbite you, and the angel will prevent them from that.

enemies. He had gone out (on an expedition) along with his army. They (of the enemy?) said: This is a magician who bewitches our eyes and corrupts our armies. So let us put him on the side of the sea and cause him to be drowned. So he (? enemy chief) went out in the company of forty men, and they put them —variant: put him— on the side of the sea. His (? Samuel's) people said: How should we do (now)? He said: Attack, and say: "May God incline to Muhammad". They launched the attack, and said (as directed). Thereupon it was their enemies who became on the side of the sea, and were drowned all. (Al-Khadir and Ilyās (peace be on them both) said: That took place in our presence.

3. And with the same chain, they both said: We have heard the Messenger of God GIS saying: No believer says "May God incline to Muhammad" seven times without people beginning to love him, even if they detested him (before). By God! They (people) would not love him until God —exalted is He— loves that person.

4. And with the same chain, they both said: We both heard the Messenger of God GIS saying from above the *minbar* (pulpit of the mosque): Whoever says: "May God incline to Muhammad" opens for himself seventy doors of (Divine) mercy.

5. And with the same chain, they both said: A man came from Syria to the Prophet GIS and said: O Messenger of God! my father is very old and likes to see thee. The (Prophet) replied: Bring him to me. He replied: He is blind. Thereupon the Messenger of God GIS told him: Tell him to pronounce during seven weeks (? seven times every night) the formula: "May God incline to Muhammad", and he will see me in the dream so much so that he may transmit Hadith on my authority. The (old man) did that, and then used to transmit Hadith on the authority of the (Prophet).

6. And with the same chain, they both said: We both have heard the Messenger of God GIS saying: If you take seat in an assembly, then say: "With the name of God, the Most Merciful, the All-Merciful, may God incline to Muhammad", then God

will appoint an angel for you who will prevent you from back-biting, and you will not backbite (there). And when you

7. And with the same chain, they both said: We both have heard the Messenger of God saying: If men had not committed sin, God —exalted is He— would have created people who would have committed sins and then He would have pardoned them, for verily He is the All-Pardoner, All-Merciful.

8. And with the same chain, they both said: We both have heard the Messenger of God GIS saying: There is not a man on the earth saying: "There is no God if not God Himself, God is Great, Purity to God, Praise to God, and there is no might and no power if not from God the High, the sublime" without his sins being pardoned even if they be as (abundant as) the foam of the sea.

9. And with the same chain, they both said: We both have heard the Messenger of God GIS saying: A learned man in the midst of ignorant people is like a living man who walks over the backs of dead persons.

10. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: If thou seest a man over-insisting, proud of his opinion, his loss is complete.

11. And with the same chain, they both said: We have both heard the Mesenger of God GIS saying: The formula "with the name of God the Most-Merciful, the All-Merciful" is nearer to God's Great Name than the black of the eye to the white of the eye.

12. And with the same chain, they both said: We both have heard the Messenger of God GIS saying: Moses invoked his Lord —Exalted is He— and said: O Lord! what is the salary of one who washes the bodies of dead men? He replied: I shall purify him from his sins to be like one on the day his mother gave him birth. Moses (further) asked: O lord! what is the salary of one who consoles a woman who has lost her child? He replied: I shall put him under My shade on a day when there will be no shade except My shade. Moses asked: O Lord! what is the salary of one who visits the sick persons? He replied: I shall

send to him My angels who will visit him in his tomb. Moses (continued) to ask: O Lord! what is the salary of the one who accompanies biers of dead persons (to the grave yard)? And He replied: I shall send to him My angels taking with them their banners to accompany him from his tomb to the esplanade of Resurrection.

13. And with the same chain, they both said: We both have heard the Messener of God GIS saying: Whoever pronounces: "May God incline to Muhammad", his heart is cleansed of hypocrisy even as a (dirty) thing is cleansed with water.

14. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: War is a ruse.

15. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: A word of wisdom is the lost property of the believer; so wherever he finds it he has the greater right to (possess) it.

16. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: (The declaration:) "There is no God if not God Himself" is the fortified fortress of God, and whoever declares it in all sincerity gets security from His punishment.

17. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: Whoever says: "With the name of God the Most Merciful, the All-Merciful", God inscribes his name among the pious persons, and he gets rid of unbelief and hypocrisy.

18. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: Whoever says: "I believe in God the Great", God –Exalted is He– says: My slave has told the truth. And he quits the unbelief, and God writes for him a release from the Hell fire.

19. And with the same chain, they both said: We have both heard the Messenger of God GIS saying: Whoever attributes to me what I have not said, let him find his place in the Hell fire.

20. And with the same chain, they both said: We have both

heard the Prophet GIS saying: Whoever says: "I place my confidence in God", God—Exalted is He—says: Whoever places confidence in Me, I suffice for him.

21. And with the same chain, they both said: We have both heard the Prophet GIS saying: Whoever says "Praise be to God the Lord of the worlds", God –Exalted is He– says: I attest that thou art of those who praise (the Lord).

(G)
SAHIFAH OF AL-ASHAJJ
Reports with Four Intermediary Narrators

(fol. 20/b) SAHIFAH OF AL-ASHAJJ
From 'Alī al-Murtadā on whom the pleasures of God

I have read (this text) before my father Abū Sa'd Ismā'īl ibn Yūsuf, – may God have mercy on him, – informed us the Qādī, the Imām Abu'l-Qāsim Hujaim ibn Muhammad ibn Tāhir al-Hujaimī ar-Rūyānī at-Tabarī in the town of Tabaristān on Saturday twenty-sixth of the month of Ramadān of the year four hundred and seventy-six, informed us in the year 449 Shaikh Ma'mar al-Ashajj (the one with a mark of wound on his face), standard-bearer of 'Alī ibn Abī Tālib, may God be pleased with him, who said: I was born during the caliphate of Abū Bakr as-Siddīq, may God be pleased with him, in Yemen, and we migrated to Maghreb (Far-West), to Tanger. When it was the caliphate of 'Alī, may God be pleased with him, we left (it) along with my father who conducted us to the Commander of the Faithful ('Alī) while he was leaving for (the battle of) Siffīn. So I was present with him in various encounters, and could hear hadith from him. As to this mark of wound which is on my head, it is (for the fact) that one day I was holding the stirrup of the Commander of the Faithful (to help him) ride, and he struck my head with his stirrup and wounded me. Thereupon I said: Thou hast killed me, O Commander of the Faithful! He was grieved for that, and said: "Don't be afraid, God prolong thee the life", which he repeated thrice. Then he ordered someone to treat me medically, and I was healed. So,

1. I heard the Commander of the Faithful ('Alī) saying: I have heard the Messenger of God GIS saying: Whoever remains sitting in his sitting place after the celebration of the morning prayer, and continues to recall God, Exalted is He, till the sun rises, the angels pray God for him to incline to him, in the place where he had celebrated his prayer.

2. And with this same chain, he said: I heard the Messenger of God GIS saying: Whoever celebrates the service of prayer

and then remains (there) sitting, waiting for the next congregational prayer, such a one continues as if to remain celebrating the service of prayer, and angels pray (God) for him to incline to him, and they say: O God! pardon him; O God! do him mercy.

3. And with this same chain, he said: I have heard the Messenger of God GIS saying: Do not adopt my grave as a place of prostration (*masjid*).

4. And with this same chain, he said: I have heard the Messenger of God GIS saying: War is a ruse.

5. And with this same chain he said: I have heard the Messenger of God GIS saying: Do not transform your houses to become like graves, but celebrate there the supererogatory prayers.

6. And with this same chain, he said: I have heared the Messenger of God GIS saying: Invoke God to incline to me, wherever you may be, for verily your invocations of inclination and purification (*tasfih*) are transmitted to me.

7. And with this same chain, he said: I have heard the Messenger of God GIS saying: A word of wisdom is like the lost property of a Believer; wherever he may find it, he has the prior right to it, —or he said: wherever he finds it he seizes it.

8. And with this same chain, he said: I have heard the Messenger of God GIS saying: Beatitude (good luck) for one who has seen me, or seen one who has seen me, or seen one who has seen one who has seen me.

9. And with this same chain, he said: I have heard the Messenger of God GIS saying: Whoever tells a lie deliberately about me, let him find his abode in the Hell fire.

10. And with this same chain, he said: I have heard the Messenger of God GIS saying: The best man 250 years after (me) will be the one who is *al-hanīf al-mādd*. He was asked: O Messenger of God! what is al-hanīf al-mādd? He replied: One who has neither family nor children.

11. And with this same chain, he said: I have heard the Messenger of God GIS saying: When the verse (69/12): "...and let a retaining ear retain it" was revealed, I asked God to make that ear thy ear, O 'Alī.

12. And with this same chain, he said: I have heard 'Alī, may God be pleased with him, saying: The Prophet, the Gentile (*ummi*), GIS has enjoined that none loves me except a believer, and none detests me except a hypocrite*.

13. And with this same chain, he said: I heard 'Alī, may God be pleased with him, saying: Since the day of (the battle of) Khaibar, I have had neither the inflammation of eye nor headache. I had (then) inflammation of eye, and the Messenger of God GIS spat in both my eyes, and handed me over the flag, and God, –Exalted is He– gave victory through my hand.

14. And with this same chain, he said: I have heard the Messenger of God GIS saying: The debt is (to repay) before the legacy, even though you read (the verse 4/11–12): "...after any legacy he may have bequeathed or debt..."

15. And with this same chain, he said: I have heard the Messenber of God GIS saying: I have waived from you the zakāt-tax of horses and slaves.

16. And with this same chain, he said that the Messenger of

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* (Citing this hadith, our venerated Shāh Waliullāh ad-Dihlawī adds: – cf. his *Hujjat'ullāh al-Bālighah,* I, 131, "min abwāb al-īmān"–: "Its profound reason was that 'Alī –may God be pleased with him– was very hard for the affairs of God, and nobody supported his hardness except one who had a balanced nature and one whose reason dominated his impulsion,". It may be permitted that I add also here the explanation that comes to my humble mind, viz.: The Holy Prophet did not like a dynastic rule, immediately after him, in the Islamic polity, and knew also that, owing to their political and administrative capacities, the members of the tribe of the Banū Umaiyah would come to the State power. This will naturally create tension between them and the tribe of the Prophet, the general public following their rulers. The sagacious Umaiyads like Mu'āwiyah, –may God be pleased with him– succeeded in producing the "year of reunification" ('ām al-jamā'ah) to the entire satisfaction of imām al-Hasan –May God be pleased with him– and less diplomat ones like Yazīd remained attached to the letter of the law, and caused the tragedy of Karbalā. Had 'Alī –may God be pleased with him– not been assassinated prematurely by a misguided zealot, he too would have realized that it was the teleguiding clandestine forces that had estranged him from Mu'āwiyah, may God be pleased with him.)

God GIS was never hindered —or said: was never prevented— from reciting the Quran except when polluted (by sexual intercourse).

17. And with this same chain, he said: I have heard the Messenger of God GIS saying: In the illicit sexual intercourse there are six consequences, three in this lowly world, and three in the Hereafter. As to those of this world, it takes away the light of the face, and cuts down the means of livelihood, and quickens the destruction. And as to those of the Hereafter, there is the wrath of the Lord, and the evil doom, and the severity of the (Divine) punishment.

18. And with this same chain, he said: The Messenger of God GIS never celebrated an (obligatory) service of prayer without celebrating thereafter (supererogatory service of) two cycles (*rak'ats*).

19. And with this same chain, he said: I have heard the Messenger of God GIS saying: Whoever does (some) good to a member of my family, after me, I shall intercede in his favour on the day of Resurrection, and he shall be in the paradise in my company.

20. And with this same chain, he said: I have heard the Messenger of God GIS saying: Whoever tells a lie about what he has seen in a dream, he will be forced, on the day of Resurrection, to tie (two) grains of barley, and he will not be able to do that.

The Epilogue

The leading Imām, the erudite Radiuddīn said: my father told: I asked the Qādi Hujaim about the age of al-Ashajj. He replied: Al-Ashajj was 449 years of age (when he met him), and that he lived after (my) hearing from (him) for one year and seven months more, and then he died. The hearing (of hadith from him) took place at Nihāwand, in a locality called Isfaidahān, the place where 'Amr ibn Ma'dīkarib had fallen martyr: (who was a companion of the Holy Prophet). He said: I asked the Qādi, the imām, the ascetic concerning his relations

with the Shaikh al-Ashajj, may God have mercy on him, and he replied: I used to hear that in a town, on the Byzantine frontier, there lived a man who had seen the commander of the Faithful 'Alī ibn 'Abī Tālib –on whom pleasures of God– and I was refusing to believe that until the Sultān Alp Arslān and his minister al-Hasan at-Tūsī reached that town, and information of the same was given them. They both carried him to Iraq. When he reached Hamadān, the Sultan and the minister went to the region of Fars and Kirmān, whereas the Shaikh remained in Hamadān, where he resided for about four years. I was desiring to meet him, but it was not possible for me to travel, for a long time. Then I undertook the voyage and reached Nihāwand, and found him there in the burial place of the martyred (Companion of the Prophet) 'Amr ibn Ma'dīkarib, and I saw him an old man of perfect stature and perfect flesh, and in his hairs there were still some black. He was in a condition that whoever saw him for the first time thought that he had come at that very moment in this world and its inhabitants. Most of his time and his situation was for weeping. And if he had hunger or thirst, he used to cry like (small) children. And if more than five persons assembled with him, he got afraid of them and began crying. And whenever one or two of the present traditions were read before him, he stood up to go away; and if one told him to wait a little while, he began weeping. He had a horse, and whenever he went out, he rode the horse and went to the desert and made the horse galloping(?) for one or two leagues (*farsakh*), and nobody could (reach) him until the horse got tired and stopped in that situation. And his heart was unable to continue to regard a small thing or another like it for even a small time, (? text is obscure). May God have mercy on him. Praise be to God, Lord of the worlds, and His inclinations on our chief Muhammad and on those pure personalities who depend with him.

(H)
SAHIFAH OF JA'FAR IBN NASTŪR AR-RŪMĪ

(fol. 22/b) SAHIFAH OF JA'FAR IBN NASTŪR AR-RŪMĪ May God have mercy on him, from the Prophet GIS

Informed me my father Abū Sa'd Ismā'īl ibn Yūsuf ibn Muhammad ibn al-'Abbās al-Qazwīnī, —may god have mercy on him, — informed us the noble, the majestic, Abū Shākir Ahmad ibn 'Alī ibn Muhammad ibn 'Alī al-'Uthmānī, —may God be pleased with him,— at Makka —may God protect it,— the last day of Dhu'l-Hijjah of the year five hundred, informed us the jurist Abu'l-Hasan 'Alī Ismā'īl al-Kāshghari, reading word for word from his book, at Makka, in the Sacred Mosque when he came to us there on pilgrimage, saying: informed me the Shaikh, the imām, the ascetic Abū Dā'ūd Sulaimān ibn Nūh ibn Muhammad ibn Ahmad al-Marghīnānī, informed me as-Sayid Abu'l-Qāsim Mansūr ibn al-Hakam al-Astarābādī, reported hadith to me Ja'far ibn Nastūr ar-Rūmī, companion of the Messenger of God GIS, saying:

1. The Messenger of God GIS said: Whoever marches bare-footed towards a good work, he marches as if towards a soil of Paradise, angels demanding pardon for him, and all his organs pronouncing the purity of God. If anything happens to him in that situation (of being bare-footed) —meaning if he stumbles or is stung (by serpent),— he will have the reward of a martyr.

2. He said, reported to me hadith with this chain of narrators from Ja'far ibn Nastūr, who said: We were in the company of the Messenger of God GIS in the expedition of Tabūk, and his whip fell down (from his hand), and I handed it back to him. Thereupon the Messenger of God GIS said to me: "May God prolong thy life with a prolongation", and he prolonged thereby his voice.

3. And with the same (chain), Ja'far ibn Nastūr said: We were standing in front of the Messenger of God GIS while he was rubbing (his teeth) with a tooth-brush. Then he pointed

with his hand to the right, and thereafter to the left. Thereupon we said: O Messenger of God! we see none where thou pointest out. He said: Gabriel and Michael —peace be on them both,— were in front of me. When I pointed out to Gabriel, he said: to Michael, for he is older (? bigger) than me.

4. And with the same (chain) he said: reported hadith to me Ja'far ibn Nastūr ar-Rūmī saying: We were sitting in the presence of the Prophet GIS while he was taking the meal. Then something fell from the cup (on the ground), he raised it to eat it, and said: Whoever eats what has fallen from the dish or the plate is saved from lunacy, and the disease, and the idiocy; and his descendants from the change of colour(?), and fever and lunacy.

5. And with the same chain, he said that Ja'fār ibn Nastūr ar-Rūmī reported hadith to me from the Messenger of God GIS who said: Whoever demands pardon much (from God), God procures for him relief from every sorrow, and an outlet from every difficulty, and feeds him by unexpected means.

6. And with the same chain, he said that Ja'far Ibn Nastur ar-Rūmī reported hadith to me saying: The Messenger of God GIS taught the following invocation as he would teach me a verse or a sourate of the Quran, viz.: "...(?save) me, O my God, from the great danger, and protect me from the painful doom."

7. And with the same chain saying: Ja'far Ibn Nastūr ar-Rūmī reported hadith to me from the Messenger of God GIS who said: The seeker of knowedge (a student) in the midst of ignorant people is like a living being in the midst of the dead.

8. And with same chain saying: Ja'far Ibn Nastūr ar-Rūmī reported hadith to me from the Messenger of God GIS who said: Verily the slave (:man) is closest to God while he is in the posture of prostration, for verily God remembers him and takes pride of this slave if he sleeps in the posture of prostration, and tells the angels: Look at this slave of Mine: his soul is with Me, and his body is in My worship.

9. And with the same chain saying: Ja'far Ibn Nastūr

ar-Rūmī reported hadith to me from the Messenger of God GIS who said: Whoever recites (the surat 112:) "Say: he, God, is unique..." thrice every day, and similarly the surats (113 and 114, called) "the two Protecting Surats", God suffices for him (for the needs of) this world and (those) of the Hereafter.

10. And with the same chain saying: Ja'far Ibn Nastūr reported hadith to me from the Messenger God GIS, that a man asked: "Inform me, O Messenger of God, one sole act with which I may enter the Paradise." He replied: Be the muezzin of thy people, and the imām of thy people to lead their congregational prayers, or (try to) be in the first rank (of those who celebrate congregational prayer).

11. And with the same chain saying: Ja'far Ibn Nastūr reported hadith to me and said: The Messenger of God, peace be on him, has said: The seeker of Paradise? Its seeker does not sleep. One who flees the Hell-fire? He flees it similarly.

The Sayid, the imām Abū Shākir said: I saw on the copy (of the present work) in the possession of Shaikh Abu'l-Fadl Muhammad ibn 'Ali al-Khurāsānī al-Muhtadi (a note saying:) the Shaikh, the jursit Abul-Hasan 'Alī ibn al-Husain was asked as to the (original) cause of the present (collection of) traditions, and he replied: My teacher Abū Dawūd told me that his teacher Abu'l-Qāsim Mansūr reported hadith to him that Ja'far ibn Nastūr, on whom mercy of God, said: I was in the company of the Prophet, peace be on him, during the campaign of Tabūk, and his whip fell (from his hand) and I gave him this back, and requested him to pray (for me). He then said: "God prolong thy life by a prolongation", and he prolonged his voice. So Ja'far Ibn Nastūr lived 280 years. After this (report), Abu,l-Qāsim Mansūr lived seventy years or even more. Abū Dāwūd lived 120 years. Ja'far Ibn Nastūr died in Basrah, and was buried near the grave of Mālik ibn Mālik, mercy of God on them both.

End of traditions.

(J)
SAHĪFAH OF KHIRĀSH
Reports with Seven Intermediary Narrators
(fol.23/b) SAHĪFAH OF KHIRĀSH
from Anas Ibn Mālik, may God be pleased with him.

Informed me my father Abū Sa'd Ismā'īl ibn Yūsuf, reported to us Abū Ibrāhīm ibn al-Khalīl ibn 'Abd'ul-Jabbār al-Fazārī, reported to us ash-Sharīf Abu'l-Hasan Muhammad ibn 'Alī al-Muhtadi B'illāh at Baghdad in his house, reading (the text) word for word, reported to us Abu'l-Hasan 'Alī ibn Muhammad as-Sukkarī al-Haramī, reported to us Abū Sa'īd al-Hasan ibn 'Alī ibn Zakariyā ibn Sālih an-Nasri al-'Adawi, reported to us Khirāsh, maula of Anas, from Anas,

1. Who said: The Messenger of God GIS said: Fasting is (like) a shield (against desires of sin).

2. And with the same (chain), from Anas, from the Prophet, –God incline to him and to those who depend with him, and take them in His safeguard,– who said: Verily there is a door of Paradise, called "Raiyān" (:great quencher of thirst), no one enters by it except those who fast (supererogatorily).

3. And with the same (chain), from Anas, from the Prophet GIS: Whoever regards the consititution of a woman, to (?scrutinize) the dimensions of her bones from behind her dress, while he is fasting, he breaks his fast.

4. And with the same (chain) from Anas saying: The Messenger of God GIS said: God, Exalted is He, says: Every act of a human being is for himself except the Fasting, because it is for Me, and I shall reward for it.

5. And with the same (chain) from Anas, from the Messenger of God GIS: One who fasts has two joys, the one when he breaks the fast, and the other when he will meet God; and verily the (ill-smelling) odour of the mouth of one who fasts is more pleasant with God than the odour of musk.

6. And with the same (chain) from Anas, from the Prophet

GIS who said: One who fasts for a day supererogatorily, if he is given earthful of gold, that would not suffice for his reward (compared to what he will get) on the doomsday.

7. And with the same (chain) from Anas, from the Prophet GIS who said: Bashfulness is all a good thing.

8. And with the same (chain) from Anas, from the Prophet GIS who said: God, Exalted is He, takes away first the bashfulness from the slave (: a man) who becomes mean and detested; thereafter He takes away from him trustworthiness, and he becomes dishonest and accused of faithlessness; then God takes away from him mercifulness and he becomes rude and rough; and then the faith in Islam is taken away from him and he becomes damned and accursed.

9. And with the same (chain) from Anas who said: The Messenger of God GIS said: My life is good for you, and my death also is good for you. As to my life, I tell you new (Divine) things; as for my death, I am (shall be) informed, of what you do, every Monday and Thursday evening. If there are good deeds, I thank God, Exalted is He, for that; and for what is evil deed, I ask God pardon for you.

10. And with the same (chain) from Anas saying: The Messenger of God GIS said: Bashfulness and Faith are coupled together, so if one of them is snatched away, the other also follows it.

11. And with the same (chain) from Anas, saying: The Messenger of God GIS said: Whoever pronounces (declares): "Purity to God and Praise to Him", God inscribes for him a million good works, and effaces from him a million evil deeds, and raises him a million ranks. Whoever does more, God does also more for him. And whoever demands God pardon, God pardons him.

12. And with the same (chain) from Anas saying: The Messenger of God GIS said: Verily the remembering of God, Powerful and Majestic is He, is better than the smashing of swords in the path of God, Exalted is He.

13. And with the same (chain) from Anas, saying: The Messenger of God GIS said: If someone recites one hundred verses of the Book of God (the Quran), God –Exalted is He,– inscribes him in (the list of) the Devout; and if one recites two hundred verses, such a one will never be noted among the negligent; and if one recites three hundred verses, the Quran will never contend (dispute) with him.

14. And with the same (chain) from Anas, saying: The Messenger of God GIS came out one day to (meet) his companions, and said: Whoever guarantees two things to me, I guarantee Paradise for him. Thereupon Abū Hurairah said: My father and mother be sacrificed for thee, I guarantee them both for thee; what are they? The Messenger of God GIS replied: One who guarantees for me regarding what is between his two jaws (organ of talking and eating), and what is between his two legs (sexual organ), I guarentee Paradise for him.

Informed us my father, informed us al-Khalīl al-Fazāri, informed us Abū Ja'far Muhammad ibn al-Husain as-Samarqandī, informed us ash-Sahrīf Abū 'Abdullāh Muhammad ibn 'Alī ibn 'Abd'ur-Rahmān al-'Alawī at Kufah, informed us Abū Hafs 'Umar ibn Ibrāhīm al-Kattānī as well as Abū Bakr Hamad ibn Muhammad al-Warrāq al-Fārsī in the year 318, both saying: informed us Abū Sa'īd al-'Adwī, informed us Khirāsh, from Anas, from the Messenger of God GIS like what has narrated al-Qādi al-Muhtadi B'illah in matter of the reports of Hadith, and added a story with his chain of narrators from Abū Sa'īd al-'Adwī, saying: I passed at Basrah by the door of 'Abbad ibn Abi'l-'As ath-Thaqafī while people were gathering near the sieve of a miller. I (too) approached them to regard like young boys regard, and lo! I saw there this shaikh (old man). I asked: Who is he? They replied: This is Khirāsh ibn 'Abdillāh, maulā of Anas ibn Mālik (may God be pleased with him). I asked him (? this informant): What age has he? He replied: One hundred and thirty years! Then I pressed through the crowd, and reached near him, where in front of him there were...(? some students, five persons, a group) who were taking down in writing –and he dictated these 14 traditions,– and the others learning by heart. This happened in the year 222

(of Hijrah) while I was a lad of 12 years.

> May God incline to our chief Muhammad and to those who depend with him, all.

(K)

SAHIFAH OF 'ABD'UR-RAZZĀQ

(fol. 25/a) SAHIFAH OF 'ABDURRAZZĀQ
From Ma'mar, from az-Zuhrī, from Sālim ibn 'Abdullah ibn 'Umar from his father

Informed us al–Muwaffaq ibn Sa'īd ibn Hibatillāh an-Nīsābūrī –may God have mercy on him,– this (*Sahāfah*), informed us Abū 'Alī al-Hasan ibn Abi'l-Qāsim Muhammad as-Saffār, informed us Abū Sa'īd 'Abdurrahmān ibn Hamdān al-Farawi, informed us Abū Muhammad 'Abdullāh ibn Muhammad ibn Ziyād as-Sindhi, informed us my mother's grand-father Ibrāhīm ibn Ahmad ibn Abdullāh ibn Abū Nasr as well as Abū Muhammad 'Abdullāh ibn Muhammad ibn 'Abdurrahmān ibn Shīrūyeh, both saying: reported to us Is'hāq ibn Ibrāhīm ibn Makhlad al-Hanzalī, –may God have mercy on him,– informed us 'Abdurrazzāq, reported to us Ma'mar, from az-Zuhrī, from Sālim from his father ('Abullāh ibn 'Umar), may God be pleased with him,

1. Who said: The Messenger of God GIS used to raise both his hands when he pronounced *takbīr* (saying loudly the formula *Allāhu-Akbar* for starting the congregational service of prayer) so that they both became parallel to his two shoulders, or near that (place). And when he inclined for *rukū'* he did the same, and when raised his head (form the *rukū'*) he did the same. But he did not do that for prostrations.

2. And with the same (chain) from the Messenger of God GIS who said: Do not prevent the female-slaves of God (:women) from going to the mosques for the service of prayer. Thereupon a son of Ibn 'Umar said: By God! we shall prevent them (from that). And Ibn 'Umar to reply: May God do (pain) to thee! I tell thee: "The Messenger of God GIS said", and thou sayest: "We shall prevent them".

3. And with the same chain, that he heard the Messenger of God GIS, when he raised his head (from *rukū'*), in the last *rak'at* of the dawn prayer, saying: O God! curse this and that person. He also invoked (God) against certain persons from

among the hypocrites. The (narrator) said: Thereupon God revealed the verse (3/128): "It is no concern at all of thee (O Muhammad) in the matter: whether He accepts their repentence or punishes them, for they are evil-doers.

4. And with the same (chain) from the Messenger of God GIS saying: The Messenger of God GIS prohibited the sale of date-fruit in exchange of date-fruit, and he prohibited (also) the sale of fruits (still on the tree) before maturity appears in them. (cf. infra Juwairīyah 14)

5. And with the same (chain), that the Messenger of God GIS celebrated at al-Muzadalifah the services of prayer of Evening (*maghrib*) and of Night (*'ishā'*) both combined (one after the other at the same time).

6. And with the same (chain) that the Messenger of God GIS prohibited the consumption of the meat of the animals slaughtered in sacrifice after three days. The (narrator) added: Ibn 'Umar used not to eat the meat of the sacrificial animals for more than three nights.

7. And with the same chain: The Messenger of God GIS shaved his head during his pilgrimage (to end the sacralization).

8. And with the same (chain): The Messenger of God GIS passed by a man from among the Ansār who was advising (admonishing) a brother of his on account of (too much) bashfulness. Thereupon the Messenger of God GIS said: Leave him, for bashfulness is part of the Faith (Islam).

9. And with the same (chain): The Messenger of God GIS permitted the weaklings of his family to quit Muzdalifah during the night itself (and not pass the night there). The (narrator) added: Ibn 'Umar used to send in advance the weaklings of his family. He said: They (?weaklings, ?other people) used to stay at Muzdalifah, and remembered God, and then arrived at Mina for the service of the dawn prayer or later. They are (? text: "they are, they are", text being obscure) the weaklings of his family, and he (Ibn 'Umar) said: The Messenger of God GIS has permitted them that.

10. And with the same (chain): The Messenger of God GIS passed along with a group of his companions, by Ibn Saiyād who was playing with other boys in the locality of Banū Mughālah, and he was a young lad. He did not notice (the arrival of) the Messenger of God GIS until this latter gave a stroke on his back, and the Messenger of God GIS said: O Ibn Saiyād! Doest thou attest that I am the Messenger of God? Ibn Saiyād replied: I attest that thou art the Messenger for the Gentiles. Then Ibn Saiyād said to the Prophet GIS: Doest thou attest that I am the Messenger of God? The Messenger of God GIS replied to him: I believe in God and in His Messenger. Thereafter the Messenger of God GIS continued: O Ibn Saiyād! what (inspiration) comes to thee? He replied: It comes to me what is authentic and what is false. Then the Messenger of God remarked: The matter has become confused to thee. Thereafter the Messenger of God said to him: O Ibn Saiyād! I have concealed something for thee, (divine what is that?). And he had concealed (in his mind) for him, (the verse (44/10): "...the day when the sky will bring a manifest *dukhān* (smoke)". Ibn Saiyād replied: O Messenger of God! it is *rooh* –(according to other versions, he said *dukh*, and the commentators thought that it was short of *dukhān*,– and the (Prophet) told him: Get thee hence; thou shalt never go beyond thy rank. Thereupon 'Umar (who was present) said: O messenger of God! permit me to strike his head. The (Prophet) replied: If he is what we think (that is Dajjāl), thou willst not be able (to do that), and if he is not that, then no utility for thee in killing him.

11. And with the same (chain), from Ibn 'Umar who said: I met one day Ibn Saiyād, and there was along with him a Jew; and lo! his eye-ball was (then) floating (out of the orbit), and the ...(?appearance) of his face was like the eye of the camel. When I saw him, I said: O Ibn Saiyād! I adjure thee, in the (name) of God (to tell me), when thy eye got out floating? The (narrator) said: He passed his hand (on it) – or:he said– I do not know, (I swear) by the Most Merciful! I said: "...(word illegible) How canst thou not know and it (the eye) is in thy head! Then the (accompanying) Jew pretended that I had given a stroke with my hand on his chest, and I know I had never done that. Then I said: Get thee hence, thou shalt not go beyond thy

rank. He replied: Yes, I shall not go beyond my rank. The (narrator) said: And he said something which I remember no more. He (Ibn 'Umar) said: Then I mentioned that to Hafsah (my sister, wife of the Holy Prophet)! He (she?) replied: Avoid this man, for we used to recall (the saying) that Dajjāl (anti-Christ) would dart at a moment of his fury when he would be infuriated.

12. And with the same (chain): The Messenger of God GIS said: The Jews will fight you but you will dominate them, to the point that (even) the stone will shout to the Muslim: There is a Jew (hiding himself here), kill him.

13. And with the same (chain), from Ibn 'Umar: (One day) the Messenger of God GIS went along with Ubaiy ibn Ka'b, —may God's pleasures be with him,— till they both came to the date-palm grove where Ibn Saiyād was (?lived). And when they both penetrated the palm-grove, the Messenger of God GIS began trying to conceal himself behind the trunks of the date-palms, and wanted to surprise him in order to hear from Ibn Saiyād something before he sees the (Prophet). He was then lying in the bed (on the ground) and was snuffling. Then his mother saw the Prophet GIS while this latter was trying to hide himself behind the trunks of the date-palms, and shouted: O Saaf! (Here is) Muhammad. Thereupon he sprang up, and the Messenger of God GIS said: Had she left him, he would have declared.

14. And with the same (chain): The Messenger of God GIS said: If someone sells a slave who possesses some property, this property will belong to the seller, except if the purchaser has otherwise stipulated. And whoever sells a date-palm after it had been pollinated, the product of that date-palm will belong to performing first the *'umrah,* returning to the civil life, and then again putting *ihrām* for *Hajj,* during the same season). He commanded (approved) that. They remarked: But you oppose your own father! He replied: 'Umar never said what you say; what 'Umar said was: if you perform 'Umrah all alone in months other than those of the months of the Hajj (and return home without performing the Hajj during that season,) let such a one perform 'umrah completely. That is to say, the *'umrah*

(alone) in months (? other than those) of the *Hajj* cannot be (complete) without offering a sacrificial animal. What he meant was to visit the House of God outside the months of the *Hajj*. You declare it unlawful, and punish people who do that, whereas God has rendered it lawful, and the Messenger of God GIS has performed it himself. When people much insisted, (Ibn 'Umar) said: Has the Book of God greater right or the saying of 'Umar?

20. And with the same (chain), from Ibn 'Umar who said: The Messenger of God GIS has reported, saying: I saw me while I was asleep that a cup (of drink) was brought to me. I drank from it, and lo! it was oozing out from my nails; and I gave 'Umar the remnant. They asked: What is thy interpretation, O Messenger of God? He replied: Science (Knowledge).

21. And with the same (chain) from the Messenger of God, peace be on him, (who said): No envy except on two persons, and thereafter he mentioned exactly the same thing as in another report (viz. Two persons. First a man whom God has accorded the possibility of knowing the Quran by heart, and he recites it in supererogatory services of prayer night and day; the other a man whom God has accorded wealth, and he spends it for the cause of God night and day).

22. And with the same (chain), the Messenger of God GIS said: No one of you should ever cause a brother of his get up from the place where he is sitting in order to occupy his place. The (narrator) said: (Even) when one got up himself from his place, Ibn 'Umar would not sit there.

23. And with the same (chain), he said: I have heard the Prophet GIS saying: Whoever of you comes for the Friday service of prayer, let him (first) take a bath.

24. And with the same (chain), he said: A man stood up (one day) in the mosque, and asked: O Messenger of God! Wherefrom should I begin *talbiyah* (pronouncing *labbaik labbaik*, after putting on dress of sacralization)? He replied: The place of *talbiyah* for the people of Madinah is

Dhu'l-Hulaifah, and al-Juhfah for people (coming) from Shām (Syria), and Qirn for the people of Najd. Some affirm (that he said also:) Yalamlam for the people of Yaman.

25. And with the same (chain), he ssid: I heard Mālik saying: The Messenger of God GIS has appointed Qirn as the place of sacralization for the people of Iraq. I asked him: Who reported you this hadith? He said: Reported to us 'Abdullāh (ibn 'Umar), and said: "Nāfi' from Ibn 'Umar". The (narrator) added: He reported that to Ma'mar, who replied: Once I went, accompanied by Aiyūb, to Qirn, and he sacralized himself there for '*umrah*. He added: Some people of Madinah have told me that Mālik wiped out this hadith from his book. (The text is obscure in the MS., probably he means that Mālik excluded the part of the hadith concerning Iraq; the rest exists in the printed edition of the Muwatta' of Mālik now in use).

26. And with the same (chain), that (Ghailān) ibn Salamah embraced Islam while he had ten wives, and the Messenge of God GIS ordered him to select (and retain) only four out of them (and divorce the rest).

27. And with the same (chain) saying: In the life-time of the Messenger of God GIS, if one dreamt a dream, he used to recount that to the Messenger of God GIS. So I (Ibn 'Umar) was desiring to see something in a dream in order to recount that to the Messenger of God GIS. I was young and a bachelor, and was imām in the (? a) mosque, at the time of the Messenger of God GIS. So I saw (once) as if two angels took hold of me and led me to the Hell. Lo! it was built with stones like a well, and it had two horns (pillars for pulling water), and there were people that I knew. So I began saying: I seek refuge in God from the Hell-fire. Then another angel (came) to join them both and he said to me: Why art thou terrified? (...) Then I recounted that to Hafsah (my sister, and wife of the Prophet), and Hafsah recounted that to the Messenger of God GIS. The (latter) remarked: 'Abdullāh (ibn 'Umar) is a nice man; if he (could also) celebrate service of prayer during the night! (The narrator) Sālim added: (My father) Ibn 'Umar used not to sleep in the night if not very little.

(L)
SAHIFAH OF JUWAIRIYAH
(fol. 27/a) SAHIFAH OF JUWAIRIYAH
From Nāfi', from 'Abdullāh (Ibn 'Umar)

Informed us the Shaikh, the imām, the one trusted in matters of the religion, the Muhaddith (narrator of the Hadith) in Khurāsān, the Shaikh (teacher) in both the Sacred territories (of Makka and Madinah) and in both the Iraqs (Iraq and Syria), viz. Abu'l-Qāsim Zāhir ibn Tāhir as-Sihāmī, while I was reading to him (the text of this book), at Nīsāpūr in the school of Sarrājīn (lamp-makers), in the month of Sha'bān of the year 529, saying: informed us the Shaikh Abū Sa'd Muhammad ibn 'Abdurrahmān ibn Muhammad al-Kanjarūn(?) while the text was read by the jurist al-Hasain as-Samarqandī in the month of Rabī' al-Akhir of the year 452, informed us Abū 'Amr Muhammad ibn Ahmad ibn Hamdān ibn 'Alī ibn 'Abdullāh ibn Sufyān al-Hīrī, informed us Abu'l-'Abbās al-Hasan ibn Sufyān ash-Shaibānī as-Sanbawi(?) at Nasa', as well as Abū Ya'lā Ahmad ibn 'Alī ibn al-Muthannā al-Mausilī at Mosul, —the wording of both being exactly the same except the distinguisher from among them all (? text defective)— they both said: informed us 'Abdullāh ibn Muhammad ibn Asmā', informed us my paternal uncle Juwairiyah ibn Asmā', from Nāfi', from 'Abdullāh ibn 'Umar that,

1. Verily the Messenger of God GIS used to forbid three persons if they are together that two of them speak to each other (something) confidentially and the third be excluded (therefrom).

2. And with the same (chain), from Nāfi', that 'Abdullāh (ibn 'Umar) used to say that the Messenger of God GIS said: Attention! when one of you dies, his abode is presented to him (in his grave, twice every day): in the morning and in the evening. If he is from the people of Paradise, then the abode of the people of Paradise, and if he is of the people of the Hell, then the abode of the Hell, this (continues) until God resuscitates him on the day of Resurrection.

3. And with the same (chain), from Nāfi', from 'Abdullāh that the Messenger of God GIS said: Whoever emancipates his part of the property in a slave, (jointly owned), it is incumbent on him to emancipate the rest of the (slave) also, provided he has means thereto attaining the price of the (slave), evaluated by a just person, the co-owners receiving their part proportionately, and the liberated person will be let go.

4. And with the same (chain) from 'Abdullāh (ibn 'Umar) who said: It was reported to the Messenger of God GIS that 'Umar was swearing by his father. He was in a caravan, and travelling along with them. Thereupon the Messenger of God GIS called them, and said: Verily God forbids you to swear by your fathers. If one has to swear, let him swear by God, or keep silent.

5. And with the same (chain), from Nāfi' that 'Abdullāh (ibn 'Umar) said: The Messenger of God GIS said: Attention! Each and everyone of you is a shepherd and is responsible for his herd. Attention! the chief of a people is a shepherd and is responsible for his herd. The man is a shepherd for the members of his house and is responsible for them. The wife of a man is a shepherdess for the house of her husband and for his children, and she is responsible for them. And the slave of a man is a shepherd for the property of his master and is responsible for his herd. Attention! everyone of you is a shepherd and everyone of you is responsible.

6. And with the same chain, from 'Abdullāh (ibn 'Umar) who said: The Messenger of God GIS amputated the hand of the thief for (stealing) a shield costing three dirhams.

7. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS used to give, as the zakat—tax of the feast of breaking the fast, one *sā'* (about three kilograms) of date fruits, or one *sā'* of barley. And 'Abdullāh (ibn 'Umar) used to say: People have decided that it is equivalent of two *mudd* of wheat.

8. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS caused to make (for himself) a finger ring of gold, and he placed its gem towards the palm of his

hand, when he put it (in the finger of) his right hand. Thereupon the people began to make for them (the same). —In the version of Abū Ya'lā': The people caused to make finger-rings of gold.— Thereafter the Messenger of God GIS took seat one day on the *minbar* (Pulpit), took the (ring) out, and said: I used to put this ring (on my finger) and place its gem towards the palm of my hand. Then he threw it away, and said: By God! I shall never put it on any more. The Messenger of God GIS threw away the finger-ring, and people (also) threw away their finger-rings.

9. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: Whoever keeps a dog —except a dog for hunting, or a dog for guarding his herd (against rapacious beasts),— then his reward (of charitable works) is reduced by two carats every day. Then it was told to (Ibn 'Umar) that Abū Hurairah adds in (his version): "or dog for (guarding) cultivated field". And he replied: Abū Hurairah is an agriculturer (not to omit that detail).

10. And with the same (chain) from 'Abdullāh (ibn 'Umar), from the Prophet GIS, that this latter set fire on the date-palm grove of the Banū an-Nadīr, and (also) hewed down. It concerns (the oasis of) al-Buwairah. And to it refers Hassān (ibn Thābit, in his peom):

It was so easy for the chiefs of Banū Luwai
To set a ravaging fire on al-Buwairah!

11. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: Your term of existence compared to the terms of past communities is like the time (in the ḍay) that is between '*asr* (late afternnon service of prayer) and *maghrib* (evening service). Your example compared to Jews and Christians is like that of a man who employed workers, and said: Who will work for me from (morning) till midday, on one carat (of salary) for each worker? The Jews worked (on that wage). Then he said: Who will work for me from midday till the time of the 'asr (late afternoon) prayer, on one carat for each worker? The Christians worked (for that wage). Then he said: Who will work for me from the time of '*asr*-prayer till sunset, on two carats for each worker?

Attention! It is you, (Muslims) who work from the time of '*asr*-prayer till sunset, on two carats for each worker, and your wage is double. The Jews and Christians got then angry, and said: We work more and get less wage! The (Employer) said: Have I reduced anything from your right? They replied: No. And he continued: It is My favour which I do to whom I will.

12. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS organized a horse-race, and let the horses that were trained for race, from al-Hufaiyā till (the rock of) Thaniyah al-Wadā'. And he organized (also) a race for the horses that were not trained for race, and its distance was from Thaniyah till the mosque of Banū Zuraiq. (The narrator said): And he (Nāfi') informed that 'Abdullāh (ibn 'Umar) used to participate in the race.

13. And with the same (chain) from 'Abdullāh ibn 'Umar that 'Umar ibn al-Khattāb donated a horse, that he had, in the path of God, and the Messenger of God GIS gave that horse to a man to ride. Later on ('Umar) said: O Messenger of God! the man to whom thou hadst given the horse to ride, I have found him selling that horse; may I purchase (it) from him, O Messenger of God? He replied: Do not purchase it, and do not take back what thou hast given as charity.

14. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) told that the Messenger of God GIS said: Do not sell date-fruit (on the tree) until maturity appears therein, forbidding (that) both to the seller and the purchaser. And the the seller except if the purchaser has stipulated otherwise.

15. And with the same (chain), he said: The Messenger of God GIS sent Khālid ibn al-Walīd against the Banu... —the (narrator) said: I suppose: Banū Jadhīmah— and continued: And he invited them to (embarce) Islam. The (narrator) added: But they could not say well: "we have (already) embraced Islam", and repeated saying: "we have changed the religion, we have changed the religion." And Khālid proceeded making prisoners of them and killing them, and he handed over to each of us a prisoner (for safeguard). And after one day had passed, Khālid said: Everyone of you should put his prisoner to death.

Ibn 'Umar said: I declared: By God! I shall not kill my prisoner; and no one of my companions will kill his prisoner. Then we came (back) to the Prophet GIS, and he was informed of what Khālid had done. Thereupon the Prophet GIS raised his two hands and said: "O God! I disavow before Thee what Khalid has done", repeating that twice.

16. And with the same (chain), he said: if the Messenger of God GIS was in hurry during a travel, he combined the (celebration of) the evening and the night services of prayer together (one after the other, at the same time).

17. And with the same chain from Ibn 'Umar who said: I have seen people, who purchased food stuff without weighing, were beaten in the time of the Prophet GIS if anyone of them sold it again, (in his turn), on the spot without first transporting it to his luggage (residence).

18. And with the same (cahin) from Ibn 'Umar, who said: The *'umrah* (smaller pilgrimage), during the months of the *Hajj* (full pilgrimage) is complete (is lawful), and even the Messenger of God GIS did that, and God has revealed (mentioned) that in His Book. (Probably II,196 is intended thereby).

19. And with the same (chain) saying: Ibn 'Umar was asked as to (the validity of) the *tamattu'* during the months of the full pilgrimage —(that is, putting *ihrām*-dress for sacralization, Messenger of God has forbidden the *muzābanah*. The *muzābanah* means, if a man owns a garden of date-palms, to sell the harvest against (other) date-fruits by weighing; if it is a vine-yard, (to sell) the harvest against dried grapes, by weighing; and if it is a corn-field, (to sell) the harvest aginst food-grains by weighing. (There is risk on account of differing qualities, so let there be two different transactions. Exchange of the same product in unequal quantities is forbidden).

15. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS has prohibited that one should prepare *nabīdh*-drink in a pot that is smeared with pitch, or in a *qar'*. *Qar'* means gourd rind.

16. And with the same (chain) from 'Abdullāh (ibn 'Umar) who said: While the Messenger of God GIS was (once) celebrating service of prayer along with people, he saw some impurity on (the wall of) the mosque, and he rubbed it away with his hand. And when he finished the service and left (the place), he was angry with people, and said: When one is in the course of the service of prayer, God —Exalted is He— is present in front of him; so no one should spit in the direction of his face while he is celebrating the service of prayer.

17. And with the same (chain), from 'Abdullāh (ibn 'Umar) who said: (Once) they talked of the day of 'Āshūrā' in the presence of the Messenger of God GIS, and he observed: It is a day that pre-Islamic people fasted; now whoever likes to fast, may fast it, and whoever does not like, he may give it up.

18. And with the same (chain), from 'Abdullāh ibn 'Umar who said: Some persons from among the companions of the Prophet GIS saw in the dream that the Lailat al-Qadr occurs during the last ten nights of Ramadān. The Messenger of God GIS said: I have heard of your dream and in fact it has coincided with mine one, that it occurs in the course of the last ten nights (of Ramadān). So whoever of you wants to seek it, let him seek it during the last ten nights (of Ramadan), because it occurs during that period.

19. And with the same (chain) from 'Abdullāh ibn 'Umar, that the Messenger of God GIS said: A good dream constitutes one-seventieth part of prophethood.

20. And with the same (chain) from 'Abdullāh (ibn 'Umar) who said that the Messenger of God GIS has said: If one of you sees a funeral procession and even if he does not want to accompany it, let him stand up, until it has traversed him, or is (taken away from the shoulders of people and) laid down, before it traverses him(?)

21. And with the same (chain), from Nāfi' that 'Abdullāh (ibn 'Umar) reported hadith to him that people used to purchase food stuff, in the time of the Messenger of God GIS, from caravans (before their arrival in the town). The (Prophet)

prohitbited these (people) to resell the same (to some other people) in the place where they had purchased, until they transported it to the market of food stuff.

22. And with the same (chain) from 'Abdullāh (ibn 'Umar), from the Prophet GIS that this latter handed over Khaibar to the Jews, on condition that they worked (exploited) it and cultivated, and that they would have right to half of its product.

23. And with the same (chain), from Nāfi', that 'Abdullāh (ibn 'Umar) informed him, that (one day) people talked of Dajjāl, and the Messenger of God GIS observed: God is not one-eyed, whereas al-Masīh ad-Dajjāl is blind of his right eye which floats out of its orbit like a grape fruit.

24. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that a man asked the Messenger of God GIS, while he was on the minbar (pulpit, a question) and said: O Messenger of God! what is thy opinion about eating lizard? He replied: I do not eat it and I do not prohibit it (either).

25. And with the same (chain) from 'Abdullāh (ibn 'Umar) saying that the Messenger of God GIS said: The seller and purchaser have both choice (to annul the trasaction) so long as they do not quit one another.

26. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Prophet GIS said: None of you should offer for sale (his merchandise) while his brother (—merchant) is offering (his merchandise) for sale; (similarly) one should not ask the hand of a woman for marriage while his brother (—Muslim) is in the course of asking the hand (of the same woman), until the other permits him (that). (cf. infra No. 79)

27. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS has forbidden to milk the animals belonging to others without the permission of the owners. Would anyone of you like that (strangers) come to the room where his foodstuff is stocked, break its door and carry away what is therein? In fact the udders of their animals contain their foodstuff. So none should milk the animals of anybody

without his permission.

28. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: A woman was punished by God on account of a cat that she had kept shut up, until it died (of hunger). So she went to the Hell on account of that, for she had neither fed it nor given to drink, since she had kept it shut up; she even did not let it go to catch reptiles (small animals) of the earth and eat them.

29. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that (once) 'Umar ibn al-Khattāb saw (in the market for sale) an ample piece of silk, and said: O Messenger of God! if thou purchasest this garment (*hullah*) and putst on when (foreign) delegations come (to see thee), and (also) on Fridays (for the service of congregational prayer)! He replied: Those alone wear it who have no good luck in the Hereafter.

30. And with the same (chain), from Nāfi', from 'Abdullāh (ibn 'Umar) who informed him that the Messenger of God GIS sent (once) a garment of silk to 'Umar to wear as a gift. Thereupon 'Umar said: to the Messenger of God GIS: Thou wants me to put on, in spite of what I have heard thee saying about it? The Messenger of God GIS said: I sent it to thee so that thou sellst it or clothest with it some woman of thy family.

31. And with the same (chain) from 'Abdullāh (ibn 'Umar) who informed us that the Messenger of God GIS said: You will come across (on the day of Resurrection) a basin (of water) as large as there is distance between Jarbā' and Adhruh (in Palestine).

32. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God said: The example of a hypocrite is like that of a hesitant (confused) goat, between two herds, and goes sometimes in the one and sometimes in the other, and does not know which of the two to follow.

33. And with the same (chain) that 'Abdullāh (ibn 'Umar) reported hadith to him that the Messenger of God GIS (once) fasted a double fast (without interrupting by eating and

drinking between the two days, and people also fasted like that (to imitate him), but this double fast was hard to them (to support). The Messenger of God GIS forbade them to do that. Thereupon they said: But O Messenger of God, thou fastest the double fast! He replied: I am not quite like you; I am fed and made to drink (invisibly by God).

34. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS separated between a man and his wife, from among the Anṣār (of Madinah), the man having accused his wife of adultery: She came (to the Prophet) who made her swear (her innocence) and then he pronounced judicial separation (between the two).

35. And with the same (chain), 'Abdullāh (ibn 'Umar) said, that a man rose up and said to the Messenger of God GIS asking: What order givest me thou as to what garment should we put on when we get sacralized? The Messenger of God GIS replied: Put on neither shirt, nor pantaloons, nor hooded overcoats, nor turbans, nor longboots, except when one has no sandals: then he put on longboots, provided the boots should be cut below the ankles. Do not put on garments coloured either with safran or *wars* (fleminga rhodocarpa). As to a woman who is sacralized, she should neither put on veil nor gloves.

36. And with the same (chain), that 'Abdullāh (ibn 'Umar) informed him that the Messenger of God GIS said: Verily the miscreant eats in seven intestines, and the believer eats in one single intestine.

37. And with the same (chain), the Messenger of God GIS said: If a slave behaves sincerely with regard to his master, and (also) performs in a nice way the duties to God, his recompense will be double.

38. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: The example of the Quran, when one who knows it (by heart) and takes constantly care of it and recites it in the service of (supererogatory) prayer, during the night and during the day, is like the example of a camel with tied up knees: if its master constantly attends, it remains (there), but if he unties the knees, it goes away

(escapes). Similar is the case with the one who knows the Quran (by heart).

39. And with the same (chain), from 'Abdullāh (ibn 'Umar), that the Messenger of God GIS lapidated two Jews, a man and a woman who had comitted adultery. In fact the Jews came to the Prophet GIS and said: These two persons have committed adultery. Thereupon the Messenger of God said: What do you find in the Torah (about that)? They said: We blacken (their faces) –and Abū Ya'lā's version being: we dishonour them and whip them,– and the Messenger of God GIS to retort: You tell lie, by God! it provides lapidation. And said: Bring (a copy of) the Torah. The (narrator) said: Then they brought the Torah unrolling it. And there came a man from among the Jews, called Ibn Sūriya, who was blind of one eye, and he put his finger on the verse of lapidation, and recited what was before it and what was after it. Thereupon 'Abdullāh ibn Sallām –a Muslim of Jewish origin– said: Raise thy hand. He then raised his hand, and one found the verse of lapidation. (cf *Leviticus*, XX, 10, *St John*, VIII, 3–5 in the *Bible*). Thereupon the Jews said: Yes, O Muhammad, there is the verse of lapidation. So the Messenger of God ordered to stone them to death. 'Abdullāh ibn 'Umar added: I too was among those who lapidated that day.

40. And with the same (chain), from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS used to order persons coming for the (service of) Friday to take bath (before).

41. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: A banner will be planted for a traitor, near his posterior, on the day of Resurrection, and it will be mentioned that this is the person who behaved traitorously with regard to such and such.

42. And with the same (chain) from 'Abdullāh (ibn 'Umar), who informed that 'Umar asked the Messenger of God GIS whether one of us may go to sleep while he is in a state of ritual pollution (on account of sexual intercourse)? The Messenger of God GIS said: Yes, if he has (at least) made his ablutions (*wuḍū'*).

43. And with the same (chain) from 'Abdullāh (ibn 'Umar), from the Prophet GIS who said: Whoever consumes wine in this world will not get wine to drink in the Heareafter, except if he has repented.

44. And with the same chain from Nāfi', that 'Abdullāh (ibn 'Umar) said: The Messenger of God GIS permitted the one who is in the state of sacralization to kill five animals: the crow, the kite, the scorpion, the rat and the dog suffering from rage.

45. And with the same (chain) from 'Abdullāh (ibn 'Umar), that when the Messenger of God GIS returned (from an expedition), he pronounced loudly thrice the formula "Allāhu akbar", and then added thereto: "There is no God if not God Himself, the Unique, with no Partner to Him, to Him belongs the Sovereignty, to Him belongs the Praise, and He has Capacity for everything; (we) are returning, repenting, worshipping (Him), prostrating (before our Lord), praising our Lord. God has been truthful in His promise, has succoured His slave (the Prophet) and routed Himself alone the combined forces (of His enemies).

–Upto this, from both al-Hasan and Abū Ya'lā, but the following report alone is from al-Hasan ibn Sufyān, to the exclusion of Abū Ya'lā, (saying):–

46. Informed us al-Hasan ibn Sufyān, informed us 'Abdullāh (ibn 'Umar), informed us Juwairīyah, from Nāfi', from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS decreed on sale of farm land, that the harvest (of that year of date-palms) would belong to the one who has operated the pollination, except if the purchaser of the farm has stipulated that the harvest would belong to him.

–And from here upto the end of the (reports) is from Abū Ya'lā' al-Mausilī, to the exclusion of al-Hasan ibn Sufyān:–

47. Informed us the Imām Abu'l-Qāsim, informed us Abū Sa'd, informed us Abū 'Amr, informed us Abū Ya'lā Ahmad ibn 'Ali ibn al-Muthannā al-Mausilī, informed us 'Abdullāh ibn Muhammad ibn Asmā, informed us Juwairīyah ibn Asmā',

from Nāfi', from Ibn 'Umar, from the Prophet GIS, who was asked about (the method of the supererogatory) service of prayer during the night, and he replied: Night service of prayer consists of couples of two *rak'ats*; and when thou fearest that the time of dawn service is coming, then terminate the supererogatory service by a single *rak'at*, so that thy last service has odd number of *rak'ats*.

48. And with the same (chain), from 'Abdullāh (ibn 'Umar) from (his sister) Hafsah Mother of the Faithful, from (? saying that) the Prophet GIS used to celebrate (a service of) two *rak'ats* when dawn appeared.

49. And with the same (chain) from 'Abdullāh (ibn 'Umar) that whenever the Messenger of God GIS was in hurry during the travel, he combined the *maghrib* (evening service) and '*ishā'* (night service) of prayer, celebrating them both (one after the other) at the same time.

50. And with the same (chain), from Nāfi', from 'Abdullāh (ibn 'Umar) who said: The Messenger of God GIS celebrated two *rak'ats* before the service of *zuhr*-prayer, and two (more) rak'ats after it; two rak'ats after the maghrib, and two rak'ats after the '*ishā'*, and two rak'ats after Friday-service. As to those of *maghrib* and '*ishā*', he (celebrated them) in his house, (not in the mosque).

51. And with the same (chain) that 'Abdullāh (ibn 'Umar) informed him that if the Messenger of God GIS felt it too cold during a travel, he celebrated the service of prayer in his palanquin (in the camp), ordered the muezzins to say *adhān* (call to prayer), and add thereto that people should celebrate prayer (individually) in their palanquins (and not in congregation). Similarly during the rainy night.

52. And with the same (chain), from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that the Messenger of God GIS entered inside the (building of) Ka'bah, he along with Usāmah ibn Zaid, (Bilāl) the muezzin and 'Uthmān ibn Talhah (the guardian of the Ka'bah), and remained there for long time. Thereafter when the Messenger of God GIS came out, 'Abdullāh (ibn 'Umar) was the first of the group of people to

enter therein. 'Abdullāh (ibn 'Umar) said: I asked then Bilāl: Where did the Messenger of God GIS celberate the service of prayer? He replied: Between the two front pillars (of the six pillars supporting the roof).

53. And with the same (chain), from Nāfi' that a man of the tribe of Banū Laith said to 'Abdullāh (ibn 'Umar) that 'Abū Sa'īd al-Khudrī had reported to him a hadith from the Messenger of God GIS concerning the exchange of silver against silver and of gold against gold. Nāfi' said: Thereupon 'Abdullāh (ibn 'Umar) went along with me to the house of Abū Sa'īd and met him, and 'Abdullāh said to him: This man (of Banū Laith?) tells me that you informed him that the Messenger of God GIS has forbidden to sell silver against silver except with exactly the same quantity, and to sell gold against gold except with exactly the same quantity. Then Abū Sa'īd with his two fingers pointed out to his two eyes and two ears, and said: My two eyes have seen and my two ears have heard the Messenger of God GIS saying: Do not sell gold against gold except with exactly the same quantity, and do not sell silver against silver except with exactly the same quantity without giving excellence one (gold or silver) over another. And do not sell anything of these (precious metals) which is absent against what is present. Only hand to hand.

54. And with the same (chain) from Nāfi', from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: Verily one who misses the service of ' asr prayer is like one who does himself harm to his family and his property.

55. And with the same (chain) from 'Abdullāh (ibn 'Umar) that the Messenger of God GIS said: Whoever raises arms against us is not one of us.

56. And with the same (chain), from Nāfi', that Zaid ibn 'Abdullāh (ibn 'Umar) informed him that 'Abdullāh ibn 'Abdurrahmān ibn Abī Bakr informed him that Umm Salamah wife of the Prophet GIS informed him, that the Messenger of God GIS said: One who drinks in a pot of silver the fire of Gehenna gargles (in his bottom).

57. And with the same (chain), from Nāfi' that 'Abdullāh

(Ibn 'Umar) informed him that the Messenger of God GIS said: One who trains his garment with conceit... – Abū Ya'lā said: I suppose he said:– God will not look at him on the day of Resurrection.

58. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that the Messenger of God GIS sent an expedition against Najd (region), and 'Abdullāh participated in it. They captured much booty, and the portion of each (soldier) was twelve camels, and every soldier received one more camel as a supplement to the regular portion in the distribution of the booty.

59. And with the same (chain) from Nāfi' that Safīyah bint Abī 'Ubaid (wife of Ibn 'Umar) reported to him the hadith on the authority of Hafsah or 'Aishah or both, that the Messenger of God GIS said: It is not lawful for a woman who believes in God and the Doomsday –or: believes in God and His Messenger– to mourn on a dead for more than three days, except for her husband.

60. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) divorced his wife while she was in her menses. Thereupon (his father) 'Umar ibn al-Khattāb went to the Messenger of God GIS and informed him (of the incident). The Messenger of God GIS said: He should revoke the divorce and leave her (in marriage) until she has her period of cleanness. Thereafter he may retain her in wedlock (or renew divorce). That is the delai (?time) which God has prescribed for divorcing women upto three times (i.e. divorcing and revoking, divorcing and revoking, and divorcing, which last become definite).

61. And with the same (chain) from Nāfi' that when Safīyah bint Abī 'Ubaid (wife of Ibn 'Umar) wanted to liberate a slave or do any other thing, she never did that without consulting (her husband) 'Abdullāh. And 'Abdullāh had the habit of not preventing her (from doing that).

62. And with the same (chain) from Nāfi' that Sulaimān ibn Yasār informed him that a certain person informed him that Umm Salamah, wife of the Prophet GIS informed him that a certain woman had abnormal flow beyond the habitual menses,

in the time of the Messenger of God GIS, and Umm Salamah inquired the Prohpet GIS for this woman. The Prophet GIS said: She should see, for how many days and nights she used to have her (normal) menses before the present (illness), and let her calculate that much of time in the month, and give up celebrating the services of prayer for that much of time. And when that much of time has passed, it is lawful for her to celebrate service of prayer (in spite of the flow). So she should then take the bath and tie a bandage (to stop flow of blood), and then celebrate the service of prayer.

63. And with the same (chain) from Nāfi', that al-Qāsim ibn Muhammad ibn Abī Bakr informed him on the authority of (his aunt) 'Aishah, wife of the Prophet GIS who informed that she had (once) bought a cushion on which there were images. When the Messenger of God GIS saw it, he remained standing on the door, and did not enter. 'Aishah saw disapproval in his face. So she said: O Messenger of God! I repent to God for the sin I have committed. Thereupon the (Prophet) said: Wherefrom is this cushion? She replied: I purchased it so that thou sittst on it or usest as a pillow. He to continue: Those who make these images will be punished on the day of Resurrection, and they will be required to give life to what they had created. And the house where there are images angels do not enter in it.

64. And with the same (chain) from Nāfi' that he heard someone from the Ansār informing 'Abdullāh (ibn 'Umar), on the authority of the Messenger of God GIS that a slave-girl of Ka'b ibn Mālik was grazing a herd of goats, on the mountain which is in the market place (of Madinah), –namely the Mount Sal' – and a goat had an accident. The (shepherdess) broke then a stone and slaughtered it (therewith in the ritual manner). People came to the Messenger of God GIS and informed him, and he ordered them that they may (lawfully) eat it.

65. And with the same (chain) from Nāfi', that... (? a slave-girl) informed him that 'Aishah, wife of the Prophet GIS told that the Messenger of God GIS has forbidden to kill serpents (living in the houses) except the one with tail cut, and the one with two lines on the skin. They both carry away the sight, and cause abortion of pregnant women. One who leaves

them (instead of killing them) is not of ours.

66. And with the same (chain) from Nāfi', from 'Abdullāh (ibn 'Umar), saying that Abū Lubābah informed him that the Messenger of God GIS has forbidden to kill snakes that (live) in (our) houses.

67. And with the same (chain) from Nāfi' that 'Abdullāh (ibn 'Umar) said: Zaid ibn Thābit informed me that the Messenger of God GIS tolerated the exchange of quantity which is guessed against the quantity which is measured, in the *'arīyah* kind of sale. (That is to say, if a man has no farm of his to own date-palms, having a stock of old date-fruits and requires unripe but edible date-fruits, he may purchase the whole product of a date-palm whose quantity is merely guessed and pay with old date-fruits whose exact quantity is measured. It concerned poor people. (cf infra No.77)

68. And with the same (chain) from Nāfi', that Rāfi' ibn Khadīj al-Ansārī reported hadith to 'Abdullāh ibn 'Umar that the Messenger of God GIS has prohibited the rent of cultivated fields when given in lease. (It seems to concern not lease of every cultivable land, but such parts of it which cannot be exactly determined, and whose rent is also full of riskscf infra No. 77)

69. And with the same (chain), from Nāfi', that a man stood up in the mosque and said: O Messenger of God! from which place thou orderst us to (sacralize for the hajj and) pronounce *labbaik labbaik*? The Messenger of God GIS replied: The people of Madinah should pronounce *talbiyah* from Dhu'l-Hulaifah, the people of Syria pronounce *talbiyah* from al-Juhfah, and the people of Najd pronounce *talbiyah* from Qirn. Nāfi' added: 'Abdullāh (ibn 'Umar) informed me saying: some people pretend that the (Prophet also) said: And the people of Yaman pronounce *talbiyah* from Yalamlam.

70. And with the same (chain) from Nāfi', from 'Abdullāh (ibn 'Umar) that when he got sacralized, he used to pronounce: "*Labbaik* (here am I, here am I), O God *labbaik, labbaik,* there is no Partner to Thee, *labbaik,* verily the praise and favour

belongs to Thee, also the Sovereignty, there being no Partner to Thee''. And 'Abdullāh (ibn 'Umar) used to say: Such is the *talbiyah* of the Messenger of God GIS. And he (?) used to add at the end: *"Labbaik, labbaik* wa sa'daik (lending help to Thee, lending help to Thee), The good is in Thy two hands, and (our) ardent longing is towards Thee, and (also our *'amal* (action, effort).

71. And with the same (chain), from 'Abdullāh (ibn 'Umar), from the Prophet GIS, that this latter used to celebrate the (supererogatory) service of prayer, during the travel, in the palanquin of his camel in whichever direction it marched, and he indicated the postures by signs of his head. This concerned the tahajjud services of prayer, to the exclusion of obligatory services of prayer. And he celebrated the *witr* service also in the palanquin of his riding animal.

72. And with the same (chain) from Nāfi', that a man from among the Ansār informed him that Ka'b ibn 'Ujrah was suffering in the head. Thereupon the Messenger of God GIS ordered him to shave his head (in the course of sacralization), and expiate by offering the sacrifice of an animal. On account of his saying (? intention of Hajj)

73. And with the same (chain), from Nāfi' that a man from among the Ansār informed him on the authority of his father that the Messenger of God GIS has forbidden to face (any of) the two *qiblas* (Mecca and Jerusalem?) when one has motion or urinates.

74. And with the same (chain) from Nāfi', that 'Ubaidullāh ibn 'Abdullāh and Salim ibn 'Abdullāh informed him both that they both talked to 'Abdullāh (ibn 'Umar) during the nights (days, or: time) the (Syrian) Army (led by Hajjāj ibn Yūsuf) descended in Makka to (fight) Ibn az-Zubair, (fearing) that there may be fight, and they both said (to their father): There is no harm if thou dost not go for pilgrimage this year, because we both fear that we may be prevented from (visiting) the House (of God, the Ka'bah). He replied: We had left (once) along with the Messenger of God GIS (for 'umrah), and the (pagans of the) Quraish intervened to prevent us from (visiting)

the Ka'bah. Thereupon the Messenger of God GIS slaughtered (at Hudaibiyah) his animals of sacrifice, and shaved his head (to desacralize). I take you for witness that I have imposed on me the 'umrah-pilgrimage. I shall go. If they leave me visit the Ka'bah, I shall circumambulate; and if they prevent me from doing that, I shall do what the Messenger of God GIS did, and I was (then) in his company. So he sacralized himself at Dhu'l-Hulaifah for '*umrah.* Then his caravan marched for a moment, and he said: (Hajj and 'Umrah) both are alike. I take you for witness that I impose on me a hajj along with an 'umrah, and he did not desacralize from them both until the day of the sacrifice, and he slughtered the animal, and he used to say: If someone intends to perform hajj and 'umrah simultaneously, and pronounces the *talbiyah* for them both, he should not desacralize (separately but) from them both on the day of sacrifice (at Minā), and should then circumambulate for them both with one single tawāf, along with the ritual frequentation between Safā' and Marwāh on the day he goes (from Minā) to Makka.

75. And with the same (chain), from Nāfi', that Rāfi' ibn Khadīj reported hadith(?) to 'Abdullāh (ibn 'Umar) that the Messenger of God GIS has permitted to exchange the quantity (of unharvested dates) which is guessed against the quantity which is exactly measured, in the *'arīya* kind of sale. (cf supra L.67).

76. And with the same (chain), from Nāfi', from 'Abdullāh (ibn 'Umar) from the Messenger of God GIS who said: Mercy of God on those who shave their heads (for descaralization)! He repeated that several times –or: twice,– and then, he said (also): On those who cut short their hairs.

77. And with the same (chain), from Nāfi' that 'Abdullāh (ibn 'Umar) used to say that cultivated fields were leased (in Madinah) on rent in the time of the Messenger of God GIS on condition that to the owner of land will belong (the product of) the land lying on the canal, that is the canal that goes upwards of the cultivated fields, and also a part of the husk not knowing how much. (And the rest to the lessee). So the Messenger of

God prohibited leasing on rent of the cultivated fields. Rāfi' ibn Khadīj reported the hadith to 'Abdullāh (ibn 'Umar) that the Messenger of God GIS has prohibited leasing on rent of the cultivated fields. (cf supra L. 67 and 68).

78. And with the same (chain), from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that people used to sell in pre-Islamic days a camel against the future off-springs of a she-camel, to have effect on *habl al-hablah. Habl al-hablah* (pregnancy of pregnancy) means that a pregnant she-camel should lay down its burden, and thereafter this new-born off-spring should in its turn get pregnant and lay down its burden. So the Messenger of God GIS prohibited that (sale full of risks and uncertainties).

79. And with the same (chain) from 'Abdullāh (ibn 'Umar) from the Prophet GIS who said: no one of you should ever offer for sale (his merchandise) when his brother (another merchant) is in the course of trying to sell his merchandise; similarly one should not ask the hand of a girl for marriage while his brother (another Muslim) has already asked her hand; and one should not fraudulently cause to offer (by his agent) a higher price just for deceiving a person who is engaged in bargaining to purchase a merchandise. (cf supra No. 26).

80. And with the same (chain) from Nāfi', that 'Abdullāh (ibn 'Umar) informed him that people were talking to the Messenger of God GIS about the month of Ramadān. So he pointed out (showed) with his (open) hand, and he closed it thrice, meaning thirty (nights). And then he closed his hand twice, (wide open), and in the third time he closed his thumb. And said: The month has twenty-nine and thirty nights (sometimes this, sometimes that), but do not fast until you see the (new moon), and do not break (terminate) fasting until you see the (new moon), and if it is screened by clound on 29th day) then calculate (the number of the days of the month).

81. And with the same (chain) from Nāfi', from someone who informed him on the authority of Umm Salamah, wife of the Prophet GIS, that she mentioned (asked) the Prophet GIS about the (length of) skirts. The Messenger of God GIS replied:

Let women descend them by a span (below the knees). Thereupon Umm Salamah observed: She will then get denuded (during the service of prayer). And he to contine: Then let them descend (the skirts) by a cubit, but not more.

82. And with the same (chain) from Nāfi‘, from Safiyah bint Abī ‘Ubaid (wife of Ibn ‘Umar) that she informed him that a woman used to borrow things in the time of the Messenger of God GIS, and then denying (having borrowed,) rejecting and never returning the (borrowed) thing. Thereupon the Messenger of God GIS delivered one day a sermon on the *minbar* (pulpit of the mosque), in the presence of people while this woman was also present in the mosque, and the (Prophet) said: Is there a woman who would repent to God —Exalted is He— and to His messenger? The woman did not stand up, and did not speak (anything). Then the Messenger of God GIS said: O so-and-so, stand up and amputate the hand of such-and-such woman, meaning that woman. And he amputated the (hand, as punishment of theft).

83. And with the same (chain) from Nāfi‘, that the Messenger of God GIS said, while he was facing the east near the room of ‘Aishah: Verily the *fitnah* (disorder) is there wherefrom the corn of Satan rises up. (Perhaps it referred to the apostasy of Musailimah of Yamāmh, in Najd).

This is the end of the Sahīfahs, and praise be to God, Lord of the worlds; and inclination of God to Muhammad and to those who depend on him.

Achieved copying it the one who is in need of the pardon of his Lord the Most Kind: Abū ‘Abdullāh Muhammad ibn Mahmud ibn al-Hasan al-Hudairi al-Huwi, may God accord him what he desires of the good of this world and of the Hereafter, and make attain to him the plenitude that is therein. And this (transcription took place) on the night of Saturday, seven nights having passed of the month of Safar —may God cause that it ends with the good— of the year five hundred and ninety-nine (of the Hijrah).

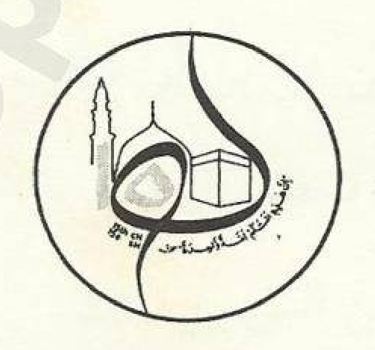
The seal mark mentioning:

'This (MS) is the waqf of the vizer Shāhid 'Alī Pāshā −may God have mercy on him− on condition that it should not be taken away."

كتاب السرد والفرد في صحائف الأخبار

ونسخها المنقولة عن سيد المرسلين صلى الله عليه وسلم

أبو الخير أحمد بن إسمعيل القزويني



المجلس الوطنى للهجرة

اسلام آباد

١٤١٠ هـ / ١٩٩٠ م

فهرس المحتويات

بسم الله الرحمن الرحيم

[ا/ب]

رب يسّر بفضلك (العظيم)
أخبرنا الامام العالم رضي الدين رفيع الاسلام ابو بكر محمد ابن أحمد بن إسمعيل القزويني متع الله المسلمين بطول عمره . قال أنا والدى الامام العلامة أبو الخير أحمد بن إسمعيل رحمةالله عليه قال: الحمدالله الذى جعل الكتاب والسنة مصباحَي أهل الجنة والصلوة والسلام على سيدنا محمد المختص . . . . السنة ؟ وعلى آله وصحبه المتبرئين إلى حول الله مما لهم ؟ . . . .

أما بعد فهذا كتاب يتضمن صحائف ونسخا تلقّينا كلا منها تحوى أخبارا كثيرة عن سيدنا المصطفىٰ صلى الله عليه وسلم باسنادها الوحيد تسهيلا لحفظها على طالبي علم الحديث و سميته كتاب «السرد و الفرد» يعنى به سرد الأحاديث المتعددة بالأسانيد المنقولة المتحدة . فأول ما نبدأ :

(١) صحيفة همام بن منبه

أخبرنا أبو محمد الموفق بن سعيد بن الموفق النيسابوري بقرأتي عليه في جمادي الاولىٰ سنة أربع و ثلاثين وخمس مائة وأبونصر محمد بن عبدالله الأرغياني فى كتابه قالا انا ابو علي الحسن بن ابى القاسم محمد بن محمد حمويه الصفار فى ذى القعدة سنة ست وستين وأربع مائة أنا أبو سعد عبدالرحمن بن حمدان بن محمد النصروي سنة خمس و عشرين وأربع مائة . نآ أبو محمد عبدالله بن محمد بن زياد السندي في رجب سنة ست و ستين وثلاث مائة أنا الفقيه العامل أبو محمد عبدالله بن محمد بن عبدالرحمٰن بن شيرويه المديني و جدي لامي ابو محمد احمد بن إبراهيم بن عبدالله بن أبي نصر قالا نا أبو يعقوب إسحاق بن إبراهيم بن مخلد الحنظلي المروزي انا عبدالرزاق بن همام بن نافع الصنعاني نا معمر نا همام بن منبه قال : هذا ما حدثنا ابو هريرة[٢ / الف] عن رسول الله صلى الله عليه وسلم

(١/١) قال نحن الآخرون ، السابقون يوم القيامة ، بيد أنهم اوتوا الكتاب من قبلنا و اوتينا من بعدهم فهذا يومهم الذي فرض عليهم[١] فاختلفوا فيه فهدانا الله له فالناس[٢] لنا فيه تبع فغدا لليهود و بعد غد[٣] للنصارىٰ

(٢/٤) و قال رسول الله صلى الله عليه وسلم : مثلي كمثل رجل أوقد نارا فلما أضاءت ماحوله فجعل الفراش وهذه الدواب التى يقعن فى النار يقعن فيها و جعل يحجزهن ويغلبنه فيقعن فيها. فهذا مثلي . أنا أحجزكم عن النار أن تقعوا فيها : هلّم عن النار. تغلبونني فتقعون فيها.

(٣/١٤) قال وقال رسول الله صلي الله عليه وسلم : لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا.

(٤/١٢) قال و قال رسول الله صلى الله عليه وسلم ناركم هذه مايوقد بنو آدم جزء من سبعين جزءا من حر جهنم فقالوا يا رسول الله ان كانت لكافيه فقال رسول

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١ ـ يعنى لهم ـ ٢ ـ فهم ـ ٣ ـ أى باليهود غداً وللنّصارىٰ بعد غد

الله ﷺ : فانها فضلت عليه (كذا) بنسعة وستين جزءا كلهن مثل حرّها.

(٥/١٣) قال وقال رسول الله ﷺ : لما قضى الله الخلق كتب كتابا عنده فوق عرشه، إن رحمتى غلبت غضبي.

(٦/٢٠) قال وقال رسول الله ﷺ : من أحب لقاء الله أحب الله لقاءه. ومن لم يحب لقاء الله لم يحب الله لقاه.

(٧/٧٩) قال وقال رسول الله ﷺ : أيفرح أحدكم براحلته، إذا وجدها إذا ضلت؟ فقالوا: نعم يا رسول الله. فقال والذي نفسي بيده، الله أشد فرحا بتوبة غبده إذا تاب من أحدكم بضالته إذا وجدها.

(٨/٢٣) قال وقال رسول الله ﷺ : لا تقوم الساعة حتى تقتتل فيئتان عظيمتان تكون بينهما مقتلة عظيمة ودعواهما واحدة.

(٩/٢٥) قال وقال رسول الله ﷺ : (١٢ب) لاتقوم الساعة حتى تطلع الشمس من مغربها. فإذا طلعت (من مغربها) آمنوا أجمعون. فذلك حين لا ينفع نفسا إيمانها لم تكن آمنت من قبل او كسبت في إيمانها خيراه.

(١٠/٣٨) قال وقال رسول الله ﷺ : إذا انقطع شبع نعل أحدكم او شراكه فلاُ يمشي في أحدهما بنعل والاخرى حافية. ليحفيها جميعا او لينعلهما جميعا.

(١١/٤٠) قال وقال رسول الله ﷺ : قال الله تعالى أنفق أنفق عليك. وسمى الحرب خدعة.

(١٢/٤٢) قال وقال رسول الله ﷺ : رأى عيسى بن مريم رجلا يسرق. فقال له: سرقت؟ قال: كلا والله الذى لا اله الا هو! قال فقال عيسى بن مريم: آمنت بالله كذبت عليه.

(١٣/٤٢) قال وقال رسول الله ﷺ : ما أوتيكم من شىء فلا آمنكم. إنما انا جئت من حيث امرت.

(١٤/٤٦) قال وقال رسول الله ﷺ : بينما ألاب يغتسل عريانا اذ خرّ جراد من ذهب فجعل يختفى في ثوبه فقال الرب : يا ايوب اولم اكن اغنيتك عن هذا المال ؟ قال فقال رب ومن يستغنى عن بركتك ؟

(١٥/٤٧) قال: و قال رسول الله صلى الله عليه وسلم : خفف على داوٗد القرآن وكان يأمر بدابته أن تسرج فيفرغ من القرآن قبل أن تسرج دابته و كان لا يأكل إلا من عمل يديه.

(١٦/٤٩) قال و قال رسول الله صلى الله عليه وسلم يسلم الصغير على الكبير و الماشى على القاعد والقليل على الكثير.

(١٧/١٣٧) قال و قال رسول الله صلى الله عليه وسلم أيما قرية اتيتموها و أقمتم فيها سهمكم فيها و أيما قرية عصت الله ورسوله فان خمسها‌لله و رسوله . . . . .

(١٨/٥٤) قال و قال رسول الله صلى الله عليه وسلم لقيد سوط أحدكم من الجنة خير مما بين السماء و الارض.

(١٩/٥١) قال و قال رسول الله صلى الله عليه وسلم تحاجت الجنة والنار فقالت النار أوثرت بالجبارين و المتكبرين. وقالت الجنة : مالى لا يد خلنى إلّا ضعفاء الناس وسقطهم وغرتهم ؟ [٣/الف] فقال الله للجنة : أنت رحمتي أرحم بك من شئت من عبادي. و قال للنار : أنت عذابي أعذب بك من أشاء ولكليكما‌علّي ملأها فاما‌الجنة فينشيءُ الله لها خلقا واما النار فتمتلي ويُزوَا بعضها إلى بعض ولا يظلم الله من خلقه أحدا

(٢٠/٥٥) قال و قال رسول الله صليٰ الله عليه وسلم إن أدنى مقعد أحدكم من الجنة إن هون له بالجنة يقال له تمنّ : فيتمنى و يتمنى. فيقول الله : هل تمنيت ؟ فيقول نعم . فيقول له إن لك ما تمنيت و مثله معه .

(٢١/٥٧) قال و قال رسول الله صلى الله عليه وسلم لو لا بنو إسرائيل لم يخبث الطعام و لم يخنز الخبز ولو لا حواء لم تخن انثىٰ زوجها الدهر .

(٢٢/٥٨) قال و قال رسول الله صلى الله عليه وسلم خلق الله آدم وطوله ستون ذراعا فلما خلقه الله قال له إذهب فسلّم على اولئك النفر قال و اذا نفرمن الملائكة جلوس فاستمع ما يحيّونك فانها‌تحيّتك و تحيّة ذريتك فذهب فقال السلام عليكم فقالوا السلام عليك ورحمة الله فزادوه رحمة الله قال فكل من يدخل الجنة على صورة أبيهم آدم طوله ستون ذراعا ثم لم يزل الخلق ينقصون (؟ ينقص) بعد حتى الأن .

(٢٣/٥٩) قال و قال رسول الله صلى الله عليه وسلم جاء ملك الموت إلىٰ موسىٰ

ليقبضه فكان عنه إليه (؟) فرجع إلى ربه فقال إنك أرسلتنى إلى عبد لا يريد الموت فقال إرجع إليه فقل له : الحيوة تريد؟ فان كنت تريد الحياة فضع يدك على متن ثور ، فما وارت يدك من شعره فانك تعيش بها سنة . قال ثم مه ؟ قال ثم تموت قال فالآن يارب من قريب. قال : رب ادنني من الارض المقدسة رمية بحجر. قال و قال رسول الله صلى الله عليه وسلم [٣/ب] لو أنى عنده لأريتكم موضع قبره إلى جانب الطور عند الكثيب الأحمر .

(٢٤/٦٠) و قال رسول الله صلى الله عليه وسلم كانت بنو اسرائيل يغتسلون عراة ينظر بعضهم الى عورة[1] بعض. قال وكان موسىٰ عليه السلام لا يغتسل معهم فقالوا انه لا يمنعه ان يغتسل معنا الا انه آدر. قال فذهب يغتسل يوما ، فوضع ثوبه على حجر ففر الحجر بثوبه فجمح باثره يقول : حجر ثوبى ، حجر ثوبى ، حتى نظرت بنو اسرائيل فقالوا والله ما به من بأس وقام الحجر حتى نظر اليه فأخذ ثوبه وطفق ضربا بالحجر. قال و قال ابو هريرة فوالله إندلبه ندباً ستة اوسبعة ضرب موسىٰ بالحجر

(٢٥/٦٢) قال و قال رسول الله صلى الله عليه وسلم إن من الظلم مطل الغنى و إن أتبع أحدكم على ملي فليتبع .

(٢٦/٦٣) قال و قال رسول الله صلى الله عليه وسلم أغبظ رجل يوم القيامة و اخبثه و أغبظه على الله رجل يسمى ملك الملوك و لا ملك الا الله .

(٢٧/٧٠) قال و قال رسول الله صلى الله عليه وسلم كل سلامى من الناس عليه صدقة فى كل يوم تطلع الشمس فيه. قال تعين الانسان على الدابة وتحمله عليها أو ترفع متاعه عليها صدقة و كل خطوة تمشيها الى الصلوٰة صدقة وإماطتك الاذى عن الطريق صدقة والكلمة الطيبة صدقة .

(٢٨/٧١) قال و قال رسول الله صلى الله عليه وسلم اذا لم يعط رب النّعم حقها تسلّط عليه يوم القيامة و تخبط وجهه باخفافها .

(٢٩/٧٥) قال و قال رسول الله صلى الله عليه وسلم لا تصم المرأة و بعلها شاهد يوما واحدا الا باذنه ولا تأذن فى بيته وهو شاهد الا باذنه و ما انفقت من كسبه من

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١ ـ يعنى سوءة

غير امره فله نصف اجره .

(٣٠/٧٦) قال و قال رسول الله صلى الله عليه وسلم لا يتمنى أحدكم الموت ولا يدع (٤/الف) به من قبل أن يأتيه فان المؤمن يزيد على طول عمره خيرا .

(٣١/٧٨) قال و قال رسول الله صلى الله عليه وسلم اشترىٰ رجل من رجل عقارا فوجد الذى اشترىٰ فيها جرة من ذهب فقال الذى اشتراها له انى اشتريت الارض ولم ابتع الذهب فخذها (فخذه ؟) فقال الذى اشترى الأرض (؟) بعتك الأرض و ما فيها فتحاكما إلى رجل فقال الذى تحاكما إليه : ألكما ولد ؟ فقال احدهما نعم لى غلام وقال الآخر لى جارية قال فانكحوا الغلام الجارية و انفقوا على انفسهما و تصدقا .

(٣٢/٨٥) قال و قال رسول الله صلى الله عليه وسلم إن أوّل زمرة تلج الجنة صورهم على صورة القمر ليلة البدر لا يبز قون فيها و لا يمتخطون و لا يتغوطون فيها آنيتهم وامشاطهم من الذهب و الفضة و مجامرهم الالوة ورشحهم كرشح المسك . لكل رجل منهم زوجتان يرى مخ سوقهما من وراء الثّياب من الحسن. لا اختلاف بينهم و لا تباغض . قلوبهم قلب واحد. قال عبدالرزاق ، الا لوة العود عندنا/هذا الحل؟

(٣٣/٨٧) قال وقال رسول الله صلى الله عليه وسلم لم تحل الغنائم لأحد قبلنا فرأى ضعفنا و عجزنا فطيّبهالنا

(٣٤/٩٠) قال و قال رسول الله صلى الله عليه وسلم والذي نفس محمد بيده لا يسمع بى احد يعنى من هذه الامة و لا يهودي و لا نصراني فمات ولا يؤمن بي الا كان من اهل النار .

(٣٥/٩٤) قال و قال رسول الله صلى الله عليه وسلم اني لأنقلب إلى أهلي فاجد التمر ساقطة فارفعها لآكلها فاخشى أن تكون صدقة فالقيه .

(٣٦/٩٤) قال و قال رسول الله صلى الله عليه وسلم لان يلج أحدكم بيمينه آثم له من أن ياتى الكفارة ألتّى فرض الله فيها .

(٣٧/٩٦) قال قال رسول الله صلى الله عليه وسلم اذا أكره اثنان اليمين فاستحباه فليستهما عليه

(٣٨/٩٩) قال [٤/ب] و قال كانه يعني النبي صلى الله عليه وسلم لا يشير أحدكم إلى أخيه بالسلاح فينزع الشيطان فى يده فيلقيه فى حفرة من النار .

(٣٩/١٠٠) قال ، قال رسول الله صلى الله عليه وسلم اشتد غضب الله على قوم فعلوا برسول الله و هو حينئذ يشير إلى رباعيته و قال اشتد غضب الله على رجل قتله رسول الله فى سبيل الله .

(٤٠/١٢٨) قال و قال رسول الله صلى الله عليه وسلم خير نساء ركبن الابل صالح نساء قريش احناه على ولده فى صغره وارعاه على زوج فى ذات يده .

(٤١/١٠٢) قال و قال رسول الله صلى الله عليه وسلم إذا حسن إسلام أحدكم كتبت كل حسنة له بعشر أمثالها إلى سبع مائةضعف و كتب عليه كل سيئة بمثلها حتى يلقى الله .

(٤٢/١١٧) و روى رسول صلى الله عليه وسلم قال لم يسم خضر إلا إنه جلس على فروة بيضاءفاهتز تحته خضراء .

(٤٣/١٠٤) قال و قال رسول الله صلى الله عليه وسلم قالت الملائكة يا رب عبدك فلان يريد ان يعمل سيئة قال - و هو أعلم به - فقال ارقبوه فان يتحملها فاكتبوها بمثلها و إن تركها فاكتبوا له حسنة فانما تركها من جراي .

(٤٤/١٠٥) قال و قال رسول الله صلى الله عليه وسلم قال الله كذبنى عبدى و لم يكن له أن يكذبنى و يشتمنى عبدى و لم يكن له أن يشتمنى فاما تكذيبه إياى أن يقول لن يعيدنا كما بدأنا و أما شتمه إياى فان يقول اتخذ الله ولدا وا أنا الصمد لم الد و لم اولد و «لم يكن له (لي) كفوا احد» .

(٤٥/١٠٧) قال و قال رسو ل الله صلى الله عليه وسلم لا تقبل صلوة أحدكم إذا أحدث حتى يتوضأ .

(٤٦/١٣٠) قال و قال رسول الله صلى الله عليه وسلم لا يزال أحدكم في الصلوة ما كانت الصلوة تحبسه لايمنعه أن يخرج الا انتظارها .

(٤٧/١٣١) قال و قال رسول الله صلى الله عليه وسلم اليد العليا خير من اليد السفلىٰ و ابدأ بمن تعول .

(٤٨/١١٤) قال و قال رسول الله صلى الله عليه وسلم قيل لبنى إسرائيل ادخلوا

الباب سجدا و قولوا حطة نغفرلكم خطاياكم . فبدلوا ، فدخلوا الباب يزحفون على أستاههم و قولوا (قالوا ؟) حبة فى شعرة .

(٤٩/١١٥) قال و قال رسول الله صلى الله عليه وسلم إذا قام أحدكم من الليل فاستعجم القرآن على لسانه فلم يدر ما يقول فليضطجع .

(٥٠/١٢٠) قال و قال رسول الله صلى الله عليه وسلم أنا أولى الناس بالمومنين فى كتاب الله . فايكم ترك دينا أو . . . . فانا وليه و أيكم ترك ما لا والمال لعصبته من كان منهم أولى به .

(٥١/١٢١) قال و قال رسول الله صلى الله عليه وسلم لا يقل أحدكم «أللهم اغفرلى إن شئت اللهم ارحمنى إن شئت اللهم ارزقنى» [. . . . . . .] ليعزم مسألته فان الله يفعل ما يشاء لا مكره له .

(٥٢/١٣٢) قال و قال رسول الله صلى الله عليه وسلم أنا أولى الناس بعيسىٰ ابن مريم في الاولىٰ والآخرة . الانبياء ابناء علات امهاتهم شتى و دينهم واحد و ليس بيننا نبى .

(٥٣/١٢٦) قال و قال رسول الله صلى الله عليه وسلم لا تقوم الساعة حتى تقاتلوا قوما بغى لهم (: نعالهم) الشعر .

(٥٤/١٢٥) قال و قال رسول الله صلى الله عليه وسلم الخيلاء و الفخر فى أهل الخيل والابل . والسكينه فى أهل الغنم .

(٥٥/١٢٧) قال و قال رسول الله صلى الله عليه وسلم الناس تبع لقريش فى هذا الشأن مسلم تبع لمسلمهم و كافرتبع لكافر هم .

(٥٦/١٢٩) قال و قال رسول الله صلى الله عليه وسلم العين حق ونهى عن الوشم .

(٥٧/١٣٤) قال و قال رسول الله صلى الله عليه وسلم ليس أحد منكم منجيه عمله ولكن سدّدوا و قاربوا . قالوا و لا أنت يا رسول الله ؟ قال و لا أنا إلا أن يتغمدنى الله منه برحمة وفضل .

(٥٨/١٢٢) قال و قال رسول الله صلى الله عليه وسلم غزانبي من الانبياء فقال لقومه لا يتبعنى رجل ملك بضع امرأة وهو يريد أن يبنى بها و لما [٥/ب] بنى بها .

و لا آخربنا (بنىٰ) بنيانا و لما يرفع سقفها . و لا آخر اشترىٰ غنما خلفات وهو ينتظر ولادها . قال فغزا فانتهىٰ إلى القرية حين العصر أو قريبا منه . فقال للشمس أنت مأمورة و أنا مأمور فاحبسها على شيئا فحبسها الله عليه حتى فتح عليه فجمعوا الغنائم ثم أقبلت النار لتأكله ، فلم تطعمه . قال فقال : إن فيكم غلولا فليبايعنى من كل قبيلة رجل قال فلصقت يد رجل بيده . فقال فيكم الغلول فليبا يعنى قبيلته . فبايعته قبيلته فلصقت يد رجلين أو ثلاثة فقال فيكم الغلول أنتم غللتم . قال فاخرجوا له مثل رأس بقرة من ذهب فاقبلت فاكلته . قال فلم تحل الغنائم لأحد قبلنا ذلك بأن الله رأى ضعفنا و عجزنا فطيبها لنا .

(٥٩/١٣٣) قال و قال رسول الله صلى الله عليه وسلم بينا انا نائم إذا اوتيت خزائن الارض فوضع فى يدى سواران من ذهب فكبرا علىّ و أهمانى فأوحى الله إلىٰ أن أنفخ فيهما فنفخت فيهما فذهبوا (فذهبا ؟) . فاوّلتهما بالكذّابين الذين أنا بينهما صاحب الصنعاء و صاحب اليمامة .

(٦٠/٣٠) قال و قال رسول الله صلى الله عليه وسلم قال الله تعالىٰ أعددت لعبادي الصالحين ما لا عين رأت و لا أذن سمعت و لا خطر على قلب بشر .

(٦١/٢) قال و قال أبو القاسم صلى الله عليه وسلم مثلي و مثل الأنبياء قبلي كمثل رجل ابتنى بيوتا فأحسنها و أجملها و أكملها إلا موضع زاوية من زواياها . وجعل الناس يطوفون بالبنيان فيعجبون منه و يقولون الا وضعت هذه البنية (اللبنة) فيتم بنيانه . قال محمد (صلى الله عليه وسلم) فأنا تلك البنية (اللبنة)

(٦٢/٦) قال و قال رسول الله صلى الله عليه وسلم إياكم و الظن ، و إياكم و الظن فان الظن اعذب (؟ أكذب) الحديث . و لا تجسسوا و لا تحاسدوا و لا تناقشوا و لاتباغضوا و لا تدابروا وكونوا عبادالله إخوانا .

(٦٣/٧) قال و قال رسول الله صلى الله عليه وسلم (٦/الف) إنّ في الجمعه ساعة لا يوافقها مسلم يصلى فيه (؟ فيها) فيسأل الله شيأ إلا آتاه إيّاه .

(٦٤/٨) قال وقال رسول الله صلى الله عليه وسلم الملئكة يتعاقبون فيكم . ملائكة بالليل و ملائكة بالنهار . و يجتمعون في صلوٰة الفجر وصلوة العصر . ثم يعرج الذين باتوا فيكم فيسألهم ربهم - و هو أعلم بهم - كيف تركتم عبادى ؟ فقالوا

تركناهم وهم يصلون وأتيناهم وهم يصلون .

(٩/٦٥) قال و قال رسول الله صلى الله عليه وسلم إنّ الملائكة تصلى على أحدكم مادام فى مصلاه ما لم يحدث : اللهم اغفرله اللهم ارحمه .

(١٠/٦٦) قال و قال رسول الله صلى الله عليه وسلم إذا قال أحدكم «آمين» والملائكة فى السماء «آمين» فوافقت إحداهما الأخرى غفرله ما تقدم من ذنبه .

(١١/٦٧) قال و رأى رسول الله صلى الله عليه وسلم رجلا يسوق بدنة . فقال : اركبها ويلك . فقال : انها بدنة يا رسول الله فقال : اركبها ويلك .

(١٤/٦٨) قال و قال رسول الله صلى الله عليه وسلم اذا قاتل أحدكم فليجتنب الوجه .

(١٥/٦٩) قال و قال رسول الله صلى الله عليه وسلم إذا كان يوم صوم لأحدكم فلا يجهل ولا يرفث. فان امرؤ قاتله أو شتمه فليقل : إنى صائم إنى صائم

(١٧/٧٠) قال و قال رسول الله صلى الله عليه وسلم نزل نبى من الانبياء تحت شجرة فلدغته نملة. فأمر جهازه ، فرفع من تحتها و أمربها فاحترقت بالنار فاوحى الله إليه فهلا نملة واحدة ؟

(١٦/٧١) قال و قال رسول الله صلى الله عليه وسلم : والذى نفس محمد بيده لخلوف فم الصائم أطيب عندالله من ريح المسك يذر طعامه و شرابه و شهوته من جرا(ءى) . الصوم لى و انا أجزى به .

(١٨/٧٢) قال و قال رسول الله صلى الله عليه وسلم : والذى نفس محمد بيده لو لا أن أشق على أمتى ما قعدت عن خلاف سرية تغزو فى سبيل الله . و لكن لا أجد سعة فاحملهم فلا يجدون سعة فيتبعونى و لا تطيب أنفسهم أن يقعدوا (٦/ب) بعدي .

(١٩/٧٣) قال و قال رسول الله صلى الله عليه وسلم : لكل نبى دعوة مستجابة : وانى أخرّت دعوتي شفاعتي لامتي يوم القيامة .

(٢١/٧٤) قال و قال صلى الله عليه وسلم : من أطاعنى فقد أطاع الله ومن يعصينى فقد عصى الله ومن أطاع أميرى فقد أطاعنى ومن عصى أميرى

فقدعصانى .

(٧٥/١٣٥) قال أبو هريرة : نهى رسول الله صلى الله عليه وسلم عن . . .
(لبستين) و عن بيعتين : ان يحى (يحتبى) الرجل فى ثوب واحد وليس بينه و بين السماء شئ اويشمل فى ازار يصلى فيه الا أن يخالف من طرفيه و نهى عن اللمس و نهى عن النجش .

(٧٦/١٣٦) قال و قال : ألعجماء جراحها جبار ، والمعدن جبار ، وفى الركاز الخمس. قال إسحاق : الجبار هدر .

(٧٧/١١٩) قال و قال رسول الله صلى الله عليه وسلم : إذا قلت للناس أنصتوا وهم يتكلمون فقد لغيت على نفسك .

(٧٨/١٢٣) قال و قال رسول الله صلى الله عليه وسلم : بينا أنا نائم أريت كأنى على حوض أنزع أسقى الناس. فأتانى ابوبكر فاخذ الدلو من يدى ليعينى . فنزع ذنوبين و في نزعه ضعف ، و الله يغفر له. فجاء عمر بن الخطاب فلم يزل ينزع حتى تولى الناس والحوض ينفجر .

(٧٩/٢٢) قال و قال رسول الله صلى الله عليه وسلم : لا تقوم الساعة حتى يكثر المال أو يفيض حتى يهم رب المال من يقبل منه صدقته. وقال : ويقترب الزمان و يظهر الفتن و يكثر الهرج فقالوا : الهرج ما هو؟ فقال رسول الله صلى الله عليه وسلم القتل ، القتل :

(٨٠/٢٤) قال و قال رسول الله صلى الله عليه وسلم : لا تقوم الساعة حتى ينبعث دجّالون كذّابون قريب من ثلاثين كلهم يزعم أنه رسول الله .

(٨١/٢٦) قال و قال رسول الله صلى الله عليه وسلم : إذا نودى بالصلوة أدبر الشيطان و له ضراط ، حتى لا يسمع التاذين فاذا قضيت (قضى ؟) التاذين أقبل حتى إذا ثوب بالصلوة (٧/الف) أدبر حتى إذا قضى التثويب أقبل حتى يخطر بين المرء و نفسه. و يقول افعل كذا ، افعل كذا ، اذكر كذا ، لما لم يكن يذكره قبل حتى يظل الرجل إن يدرى كم صلّى

(٨٢/٢٧) قال و قال رسول الله صلى الله عليه وسلم : يمين الله ملآن سحاء الليل و النهار ، ولا يفيضه (يغيضها ؟) نفقة أرايتم ما أنفق مذ (خلق) السماوات

و الأرض لم ينقص ما في يمينه. و العرش على الماء. وبيده الاخرى القبض يرفع و يخفض.

(٢٨/ ٨٣) قال و قال رسول الله صلى الله عليه وسلم : والذى نفسى بيده لياتين على أحدكم يوم لا يرانى ثم لان يرانى أحب إليه من أهله و ماله معهم.

(٢٩/ ٨٤) قال و قال رسول الله صلى الله عليه وسلم : يهلك كسرىٰ ثم لا يكون كسرىٰ بعده. وليهلكن قيصر ثم لا يكون قيصر بعده. و ليقسمن (؟ لتقسمن) كنوزهما فى سبيل الله.

(٣١/ ٨٥) قال و قال رسول الله صلى الله عليه وسلم: ذرونى ما تركتكم فإنما هلك الذين من قبلكم بسؤالهم واختلافهم على أنبياءهم فإذا نهيتكم عن شئ فاجتنبوه وإذا أمرتكم بامر فاتمروا ما أستطعتم.

(٣٢/ ٨٦) قال و قال رسول الله صلى الله عليه وسلم : إذا نودى بالصلوة صلوة الصبح وقد أجنب أحدكم فلا يصم يومئذ.

(٣٣/ ٨٧) قال و قال رسول الله صلى الله عليه وسلم : (لله) تسعة و تسعون أسماء مائة إلا واحد من أحصاها دخل الجنة و هو وتر يحب الوتر.

(٣٤/ ٨٨) قال و قال رسول الله صلى الله عليه وسلم : إذا نظر أحدكم إلى من فضل عليه فى المال والخلق فلينظر إلى من هو أسفل منه ممن فضل عليه.

(٣٥/ ٨٩) قال و قال رسول الله صلى الله عليه وسلم : طهرإناء أحدكم إذا ولغ الكلب فيه أن يغسله سبع مرات.

(٣٦/ ٩٠) قال و قال رسول الله صلى الله عليه وسلم : لقد هممت أن آمر فتيانى أن يأخذوا حزم الحطب ثم آمر رجلا فيصلى بالناس ثم نحرق بيوتا على من فيها يعنى الذين يتخلفون عن الجماعة.

(١٢٤/ ٩١) قال وقال رسول الله صلى الله عليه وسلم : لاتقوم الساعة حتى تقاتلوا الخوز و كرمان قوما حمر الوجوه من الاعاجم فطس الأنف صغار الأ عين كأن وجوههم المجان المطّرقة.

(٣٧/ ٩٢) قال و قال رسول الله صلى الله عليه وسلم : أعطيت جوامع الكلم ونصرت بالرّعب.

(٩٣/٣٩) قال و قال رسول الله صلى الله عليه وسلم : (يقول الله) لا يأتى على ابن آدم النذر بشئ لم أكن قد قدرتة و لكن يلقه النذر ما قدرته له ليستخرج به يؤتينى عليه ما لم يكن آتانى من قبل .

(٩٤/٤٣,٤٤) قال و قال رسول الله صلى الله عليه وسلم إنما الامام ليؤتم به فلا تخلفوا عليه. إذا كبر كبروا وإذا قال سمع الله لمن حمده ، فقولوا : ربنا لك الحمد ، واذا ركع فاركعوا ، واذا سجد فاسجدوا ، واذا صلى جالسا فصلوا أجمعون جلوسا ، واقيموا الصف في الصلوة. فان إقامة الصف في الصلوة من حسن الصلوة .

(٩٥/٤٥) قال و قال رسول الله صلى الله عليه وسلم : حاج آدم و موسىٰ قال موسىٰ : يا آدم أنت الذى أغويت الناس و أخرجتهم من الجنة إلى الأرض. فقال له آدم انت موسىٰ الذى اعطاك الله علم كل شئ و اصطفاك على الناس برسالاته ؟ فقال نعم. فقال : أفتلومنى أن أفعل أمرا كتب على قبل ان أخلق ؟ قال : فحج آدم موسىٰ مرتين .

(٩٦/٤٨) قال و قال رسول الله صلى الله عليه وسلم : رويا الصالح جزء من ستة و أربعين جزءا من النبوة .

(٩٧/٥٣) قال و قال رسول الله صلى الله عليه وسلم : قال الله إذا تحدث عبدى بان يعمل حسنة أكتبها له بمثلها. فإذا عملها فانا أكتبها بعشر أمثالها وإذا تحدث عبدى بأن يعمل سيئة فانا أغفرها له إن لم يعملها فإذا فعلها فانا أكتبها له بمثلها .

(٩٨/٥٠) قال و قال رسول الله صلى الله عليه وسلم : لا أزال أقاتل الناس حتى يقولوا لا إله إلا الله [فاذا قالوا لا إله إلا الله] فقد عصموا منى أموالهم (٨/ الف) وأنفسهم إلا بحقها و حسابهم على الله .

(٩٩/٥٢) قال و قال رسول الله صلى الله عليه وسلم : إذا استجمر أحدكم فليوتر .

(١٠٠/٥٦) قال و قال رسول الله صلى الله عليه وسلم : لو لا التمرة (= الهجرة) لكنت امرءا من الأنصار. و لو يندفع الناس في شعبة أو واد ويندفع الأنصار فى شعبة لا ندفعت مع الانصار فى شعبتهم .

(١٠١/٦١) قال و قال رسول الله صلى الله عليه وسلم : ليس الغنا غنا العرض ، ولكن الغنا غنا النفس .

(١٠٢/٦٤) قال و قال رسول الله صلى الله عليه وسلم : بينما رجل يتبختر فى بردين فاعجبت نفسه فخسف به الأرض فهو يتجلجل فيها إلى يوم القيامة .

(١٠٣/٦٥) قال و قال رسول الله صلى الله عليه وسلم : قال الله أنا عند ظن عبدى بى .

(١٠٤/٦٦) قال و قال رسول الله صلى الله عليه وسلم : من يولد ، يولد على الفطرة ، فابواه يهوّدانه او ينصّرانه كما تنتجون إبلكم هل تكون فيها جدعاء حتى تكونوا أنتم تجدعونها قالوا يا رسول الله أفرأيت من يموت و هو صغير. قال : فقال الله أعلم بما كانوا عاملين .

(١٠٥/٦٧) قال و قال رسول الله صلى الله عليه وسلم : إن فى الانسان عظما واحدا لا تاكله الأرض أبدا يركب منه يوم القيامة . قيل يا رسول الله أي عظم هو؟ قال هو عجب الذنب .

(١٠٦/٦٨) قال و قال رسول الله صلى الله عليه وسلم : إياكم والوصال مرتين أو ثلاثا . قالوا يا رسول الله فإنك تواصل . فقال أنى لست فى ذالك مثلكم إنى أبيت يطعمنى ربى و يسقينى . فاكلفوا من الاعمال مالكم به طاقة .

(١٠٧/٧٣) قال و قال رسول الله صلى الله عليه وسلم : لا تبل فى الماء الدائم الذى لا يجرى ثم تغتسل به .

(١٠٨/٧٤) قال و قال رسول الله صلى الله عليه وسلم : ليس المسكين هذا الطواف الذى ترده اللقمة واللقمتان والتمرة والتمرتان . ولكن المسكين ألذى لا يجد ما يغنيه و يستحيى أن يسأل الناس . ولا يفطن له فيتصدق عليه .

(١٠٩/٧٢) قال و قال رسول الله صلى الله عليه وسلم (٨/ ب) يكون كنز أحدكم يوم القيامة شجاعا أقرع يفر منه صاحبه و يطلبه . ويقول أنا كنزك . قال والله لن يزال يطلبه حتى يبسط يده فيلقمها فاه .

(١١٠/٧٧) قال و قال رسول الله صلى الله عليه وسلم : لا يقل أحدكم للعنب «الكرم» فان الكرم الرجل المسلم

(١١١/٨٤) قال و قال رسول الله صلى الله عليه وسلم لا يقل أحدكم لسيده «ربى». وليقل سيدى. ولا يقل أحدكم عبدي و امتي. و ليقل فتاتى و فتائى و غلامى.

(١١٢/٨٠) قال و قال عليه السلام : يقول الله : إذا تلقانى عبدى بشبر تلقيته بذراع و إذا تلقانى بذراع تلقيته بباع أتيته بأسرع.

(١١٣/٨١) قال و قال رسـول الله صلى الله عليه وسلم : إذا توضأ أحدكم فليستنشق بمنخريه الماء ثم لينتثر.

(١١٤/٨٢) قال و قال رسول الله صلى الله عليه وسلم : والذى نفس محمد بيده لو أن أحدا عندي ذهبا لا حببت أن لا ياتى عليه ثلاث و عندى منه دينار أجد (إلا) لدين.

(١١٥/٨٣) قال و قال رسول الله صلى الله عليه وسلم : إذا جاءكم الصانع بطعام فاغنا [عنكم] حره و دخانه ، فادعوه ليأكل معكم و إلا فألقموه في يده.

(١١٦/٨٤) قال و قال رسول الله صلى الله عليه وسلم : لا يقل أحدكم اسق ربك وأطعم ربك وضّ ربك ولا يقل أحدكم «ربى» وليقل «سيدى».

(١١٧/٨٦) قال و قال رسول الله صلى الله عليه وسلم : أللهم إنى أتخذ عندك عهدا لن تخلفه إنما أنا بشر فأى المومنين جلدته أو لعنته أو شتمته أو سببته فاجعلها له صلاة و زكاة و قربة تقربه يوم القيامة.

(١١٨/٨٨) قال و قال رسول الله صلى الله عليه وسلم : دخلت امرأة النار من جراء هرة ربـطتهـا فلا هى أطعمتهـا ، و لا هى ارسلتها مرهم (؟ تتقهم) من خشاش الارض.

(١١٩/٨٩) قال وقال رسول الله صلى الله عليه وسلم : لا يسرق السارق و هو حين يسرق مؤمن. و لا يزنى احدكم و هو حين يزنى مؤمن. (٩/ الف) و لا يشرب الحدود يعنى الخمر و هو حين يشربها مؤمن. و لا ينتهب نهبة يرفع المؤمنون إليه اعينهم و هو حين ينتهبها مؤمن. و لا يغل أحدكم و هو حين يغل مؤمن. فإياكم إياكم.

(١٢٠/٩١) قال و قال رسـول الله صلى الله عليه وسلم : التسبيح للقـوم

والتصفيق للنساء يعنى في الصلوة .

(١٢١/٩٢) قال و قال رسول الله صلى الله عليه وسلم : كل كلمة يكلمه (؟ يكلم) المسلم في سبيل الله تكون كهيئتها يوم القيامة . إذا طعنت يعنى دما واللون لون الدم والعرف عرف المسك . قال عبدالرزاق العرف عندنا الريح .

(١٢٢/٩٣) قال و قال رسول الله صلى الله عليه وسلم : لا تزالون تستفتون حتى تقولوا هذا الله خلق الخلق فمن خلق الله ؟

(١٢٣/٩٧) قال و قال رسول الله صلى الله عليه وسلم : إذا اشترى أحدكم لقحة مصراة أو شاة مصراة فهو بخير النظرين بعد ان يحلبها ما هى ، و الا فليردها و معها صاع من تمر .

(١٢٤/٩٨) قال و قال رسول الله صلى الله عليه وسلم : لا يزال قلب الشيخ شابا على حب اثنتين طول الحياة و كثرة المال .

(١٢٥/١٠١) قال و قال رسول الله صلى الله عليه وسلم : على ابن آدم من الزنا أدرك ذالك لا محالة . فالعين زنيتها النظر و تصديقها الاعراض ـ و اللسان زنيته المنطق . والقلب زنيته التمنى و يصدق مأثم (؟ بمأثم) الفرج أو يكذبه .

(١٢٦/١٠٣) قال و قال رسول الله صلى الله عليه وسلم : إذا ما أقام أحدكم للناس فليخفف الصلوة . فان فيهم الضعيف والكبير و السقيم و إذا ما أقام الصلوة وحده فليطول ماشاء .

(١٢٧/١٠٦) قال و قال رسول الله صلى الله عليه وسلم : أبردوا عن الحر فى الصلوة . فان شدة الحر من فيح جهنم .

(١٢٨/١٠٨) قال و قال رسول الله صلى الله عليه وسلم : إذا نودي بالصلوة فأتو ها تمشون . فما أدركتم فصلوا وما سبقتم فاتموا .

(١٢٩/١٠٩) قال و قال رسول الله صلى الله عليه وسلم : يضحك الله إلى رجلين . يقتل أحدهما الآخر . كليهما يدخل الجنة . قالوا و كيف (٩/ ب) يا رسول الله ؟ قال يُقتل فى سبيل الله فيدخل الجنة . ثم يتوب الله على الآخر شهد به (؟ فيهديه) للاسلام فيقاتل في سبيل الله فيستشهد .

(١١٠/١٣٠) قال و قال رسول الله صلى الله عليه وسلم : لا يبيع أحدكم على بيع أخيه . و لا يخطب أحدكم على خطبة أخيه .

(١١١/١٣١) قال و قال رسول الله صلى الله عليه وسلم : الكافر يأكل في سبعة أمعاء و المومن يأكل في معا واحد .

(١١٣/١٣٢) قال و قال رسول الله صلى الله عليه وسلم : إن الله لا ينظر إلى المسبل يوم القيامة .

(١١٦/١٣٣) قال و قال رسول الله صلى الله عليه وسلم : (قال الله تعالى :) لا يقولن أحدكم واخيبة الدهر. فأنى أنا الدهر أرسل ليله و نهاره فإذا شئت قبضتهما .

(١١٧/ ١٣٤) قال و قال رسول الله صلى الله عليه وسلم : نعما بالمملوك ان يتولاه (؟ يتوفاه) الله بحسن عبادة الله ، وحسن صحابة سيده .

(١١٨/١٣٥) قال و قال رسول الله صلى الله عليه وسلم : إذا ما صلى أحدكم فلا يبصق بين يديه فانه يناجى ربه ما كان فى صلاته . و لا عن يمينه فان عن يمينه ملك وليبصق عن يساره .

(٩/ ب) خاتمة هذه الصحيفة في تعريف الرواة عن إبن راهويه إلى أبى هريرة أولهم أبوبكر عبدالرزاق بن همام بن نافع مولىٰ حمير اليمانى ، أحد أركان الحديث و أول من رحل إليه الطلبة من اقطار الارض و أكثر الناس حديثا عن معمر سمع عبيدالله و عبدالله ابنى عمر العمريين و عبدالملك بن جريج و عبدالملك بن أبى سليمان و معمر و الثورى و أبن عيينه و هشيم و هشام بن حسان والأوزاعي . روى عنه أحمد بن حنبل و يحيى بن معين و على بن المدينى و أسحاق بن راهويه ومحمد ابن يحيى العدني و محمد بن يحيى الذهلي و محمد بن رافع و خلق يطول ذكرهم . كان فيه تشيع . و هو حجة فيما روى قبل سنة خمس و مائتين. و فيما روى بعد ذالـك. فيه نظر لأنه عمر فكانوا يلقنونه فحدث بأحاديث لم (١٠/الف) يتابع عليها. قال البخارى ما حدث فى كتابه فهو واضح . مات سنة أحد عشر و مائتين اعتمـد على إخـراج حديثـه البخـارى و مسلم. وأكثـر عنه أبو داؤد و النسائى والـترمـذى. و ليس في الصحيحين من اسمه عبدالرزاق غيره. الثانى : روى

عبدالرزاق عن أبى عبيد معمر بن راشد وراشد يكنى أبا عمرو مولى عبدالسلام أخي صالح بن عبدالقدوس و عبدالسلام . . . (؟) مولى عبدالرحمان بن قيس أخى المهلب بن أبى صفرة لأمّه الذى سكن اليمن وأدرك . و [لما] مات الحسن البصرى حضر جنازته وسمع قتادة والزهرى و عمرو بن دينار و أبا اسحاق و الأعمش و يحيى بن أبى كثير و أيوب السختيانى . وقال على بن المدينى : هؤلاء في الستة الذين روو (؟) عليهم حديث رسول الله صلى الله عليه وسلم فى زمانهم . و لم يجتمعوا لاحد من الأئمه في الدنيا الا طعمه . روى عنه من الأئمه أيوب السختيانى و أبن جريج و سعيد بن أبى عروبة والثورى و شعبة و ابن عينيه و حماد ابن زيد و ابن المبارك و هو اثبت الناس . ويزيد بن زريع و ابن علية و محمد بن جعفر غندر و عبدالرزاق . و مات في رمضان سنة ثلث و خمسين و مائة . وله ثمان و خمسون سنة . و خرج حديثه البخارى و مسلم و أبو داؤد والترمذى والنسائى . و ليس في الصحيحين من يسمى معمر غيره . ورجل آخر تفرد البخارى باخراج حديثه .

والثالث ابو عقبه همام بن منبه بن كامل بن شيخ ذى كناز الصنعانى ، من أبناء فارس . أخو و هب ومعقل و غيلان و عمر و عبدالله . يقال هو ذمارى و ذمار قرية من قرى صنعاء ، صنعاء اليمن على رحلتين منها . و قيل أصلهم من هراة و هو أكبر الاخوة . وأصحهم حديثا سمع أبا هريرة و ابن عباس و معاوية . و يقال أنه رأى عبدالله بن الزبير . و روى عنه اخوه و هب و معمر . قال محمد بن يحيى الذهلي : سألت (١٠/ ب) المديني : قلت «محمد بن عمر و عن أبى سلمة عن أبى هريرة» أحب إليك أو معمر عن همام عن أبى هريرة ؟ فقال لقد سألت . . . . . ثم رفع رأسه فقال محمد بن عمر و عن أبى سلمة عن أبى هريرة أشهر. ومعمر عن همام عن أبى هريرة أثبت و أقوم . مات سنة ست و ثلاثين ومائة حديثه مخرج فى الصحاح كلها .

(٢) صحيفة كلثوم ، عن عطاء ، عن أبى هريرة

أخبرنا الموفق بن سعيد أنا أبو على الصفار أنا أبو سعد النصروى أنا ابن زياد السندى نا ابن شيرويه و أحمد بن إبراهيم قالا نا إسحاق الحنظلي ، انا كلثوم عن محمد بن أبى سدرة نا عطاء بن مسلم الخراسانى عن أبى هريرة عن رسول الله صلى الله عليه وسلم قال :

(١/١٣٧) الصلوات الخمس والجمعة كفارات لما بينهن لمن اجتنب الكبائر .

(٢/١٣٨) و به عن رسول الله صلى الله عليه وآله وسلم قال : بحسب امرئ من الشر أن يشار إليه (بالأصابع) في دينه أو دنياه إلا من عصمه الله .

(٣/١٣٩) وبهذا لاسناد عن النبى صلى الله عليه وسلم قال : إن الله لا ينظر إلى صوركم و أموالكم ولكن ينظر إلى قلوبكم و أعمالكم .

(٤/١٤٠) و به قال النبى صلى الله عليه وسلم قال : في الجمعة ساعة لا يوافقها مسلم يصلى يسأل الله فيها خيرا إلا آتاه إياه ما لم يسأل مأثما أو قطيعة رحم .

(٥/١٤١) و بهذا عن النبى صلى الله عليه وسلم قال : المكر والخديعة فى النار .

(٦/١٤٢) و بهذا عن النبى صلى الله عليه وسلم قال : ثلث من أمر الجاهلية النياحة . . . والله و فخره على الناس . ؟

(٧/١٤٢) و بهذا عن النبى عليه السلام ثلث من أمر المنافق و إن صام و صلى و زعم أنه مسلم : إذا حدث كذب و إذا وعد أخلف وإذا اؤتمن خان .

(٨/١٤٤) وبهذا عن رسول الله صلى الله عليه وسلم قال : والذى (١١/ألف) نفس محمد بيده لان أصبرمع قوم يدعون الله و يذكرونه من صلوة الغداة إلى طلوع الشمس أحب إلى من عتق أربع محرر من ولد إسماعيل أو من العصر حتى تغرب الشمس من عتق مثلهم .

(٩/١٤٥) و بهذا عن رسول الله صلى الله عليه وسلم قال : والذى نفس محمد بيده لا تدخلوا الجنة حتى تؤمنوا و لا تؤمنوا حتى تحابوا. أفلا أدلكم على أمر إذا أتيتموه تحاببتم ؟ قالوا و ما هو يارسول الله ؟ قال أفشوا السلام بينكم .

(١٤٦/ ١٠) وبهذا عن رسول الله صلى الله عليه وسلم قال : لا تقوم الساعة الا على شرار الناس .

(١١/١٤٧) وبهذا عن رسول الله صلى الله عليه وسلم قال : لا تقوم الساعة على أحد يقول لا اله إلا الله أو يأمر بالمعروف أو ينهى عن المنكر .

(١٢/١٤٨) وبهذ عن رسول الله صلى الله عليه وسلم قال : بادروا بالعمل ستّا : الدابة وطلوع الشمس من مغربها ، والدخان ، والدجال و خويصة أحدكم و أمر العامة. قال كلثوم : خويصة أحدكم موته و أمر العامة القيامة .

(١٣/١٤٩) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن الله يحب الخير، الحليم ، المتحلم ، العفيف ، المتعفف ، و يكره الفاحش ، المتفحش البذى السباب الحف (؟)

(١٤/١٥٠) و بهذا عن رسول الله صلى الله عليه وسلم قال : إذا صلى الرجل المكتوبة ، فلم يتم ركوعها و سجودها و تكبيرها والتضرع فيها كان كمثل التاجر لا . . . . . (؟) حتى يفنى رأس المال .

(١٥/١٥١) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن أشد الناس سرقة الذى يسرق من صلوته. قيل يا رسول الله فكيف يسرق من صلوٰنه ؟ قال لا يتم ركوعها و لا سجودها .

(١٦/١٥٢) وبهذا عن رسول الله صلى الله عليه وسلم قال : إن من حسن الصلوة إقامة الصف

(١٧/١٥٣) و بهذا عن رسول الله صلى الله عليه وسلم قال : ثلاث من كن فيه وجد فيهن حلاوة الايمان . أن يكون الله ورسوله (١١/ب) أحب إليه مماسواه. و أن يحب المرء ولايحبه إلا لله. و يكره أن يرجع إلى الكفر بعد أن هداه الله للاسلام كما يكره أن يقذف في النار .

(١٨/١٥٤) وبهذا عن رسول الله صلى الله عليه وسلم اثنان من الكبر من نطر

الحق و غمض الناس .

(١٩/١٥٣) وبهذا عن رسول الله صلى الله عليه وسلم إلى ذكرالله فانتهوا .

(٢٠/١٥٥) وبهذا عن رسول الله صلى الله عليه وسلم : من أحدث حدثا على نفسه أو آوى محدثا فعليه لعنة الله و الملائكة والناس أجمعين ، لا يقبل منه صرف ولا عدل .

قال الشيخ و أستاذنا أبو إسحاق انا جرير عن عمرو بن أنس الملاى عن أمية بن يزيد البناى قال : قال رسول الله صلى الله عليه وسلم : من أحدث في الاسلام حدثا فعليه لعنة الله والملائكة والناس اجمعين. لا يقبل منه يوم القيامة صرف ولا عدل. قيل يا رسول الله : و ما الحدث ؟ قال من قتل نفسا بغير نفس أو اقتتل مثله بغير قود أو ابتدع بدعة بغير سنة. قال : و العدل الفدية. والصرف الفدية. و عدنا إلى رواية كلثوم عن عطاء عن أبى هريرة عن رسول الله صلى الله عليه وسلم :

(٢١/١٥٦) قال سباب المؤمن فسق وقتاله كفر .

(٢٢/١٥٧) وبهذا الأ سناد عن رسول الله صلى الله عليه وسلم قال : إن الله ليضع رحمته على كل رحيم. فقالوا كلنا يرحم نفسه. قال ليس رحمة أحدكم نفسه خاصة حتى يرحم الناس .

(٢٣/١٥٨) و بهذا الاسناد عن رسول الله صلى الله عليه وسلم قال : إن أصفر البيوت من الخير ، البيت الصفر من كتاب الله .

(٢٤/١٥٩) و بهذا قال رسول الله صلى الله عليه وسلم : والذى نفس محمد بيده . قال حتى إذا رفعوا إلى و عرفتهم حجبوا دونى فاقول أصحابى ، أصحابى. فقال إنك لا تدرى ما أحدثوا بعدك .

(٢٥/١٦٠) وبهذا عن رسول الله صلى الله عليه وسلم قال : والذى نفس محمد بيده لتدخلن الجنة إلا من أبى .

(٢٦/١٦١) و بهذا عن رسول (١٢/الف) الله صلى الله عليه وسلم قال : إن الله أوحى إلى أن تواضعوا ولا يبغى بعضكم على بعض .

(٢٧/١٦٢) و بهذا عن رسول الله صلى الله عليه وسلم قال : والله لغدوة أو

روحة في سبيل الله خير من الدنيا و ما فيها .

(١٦٣/٢٨) و بهذا عن رسول الله صلى الله عليه وسلم قال : من صلى صلاتنا و استقبل قبلتنا و أكل ذبيحتنا و صام شهرنا فذالك المسلم . له ذمة الله و ذمة رسوله .

(١٦٤/٢٩) وبهذا عن رسول الله صلى الله عليه وسلم : إن الاسلام بدأ غريبا وسيعود غريبا

(١٦٥/٣٠) و بهذا عن رسول الله صلى الله عليه وسلم قال : لا إيمان لمن لا أمانة له .

(١٦٦/٣١) و بهذا عن رسول الله صلى الله عليه وسلم قال : ألمعتدى في الصدقة كمانعها .

(١٦٧/٣٢) و بهذا عن رسول الله صلى الله عليه وسلم قال : لا شغار فى الاسلام . و هو أن ينكح المرأة بصداق الاخرى. يقول : انكحنى و أنكحك بغير صداق و ذالك شغار .

(١٦٨/٣٣) وبهذا عن رسول الله صلى الله عليه وسلم قال : من يرد الله به خيرا يفقهه فى الدين

(١٦٩/٣٤) و بهذا عن رسول الله صلى الله عليه وسلم قال : من دخل الجنة و هو على صورة آدم و لم يزل الخلق ينقص حتى اليوم .

(١٧٠/٣٥) و بهذا عن رسول الله صلى الله عليه وسلم : بين يدي الساعة فتنة كقطع الليل المظلم يصبح الرجل فيها مؤمنا و يمسى كافرا، و يمسى مؤمنا ويصبح كافرا. ان يبيع فيها اقوام دينهم بعرض الدنيا من قليل .

(١٧١/٣٦) و بهذا عن رسول الله صلى الله عليه وسلم قال : من حلف بسورة من القرآن فعليه كل آيه منها يمين صبران جر(؟)

(١٧٢/٣٧) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن الله أرسلنى برسالة .... (؟) ذرعا فقلت : ان الناس مكذبى فاوعدنى أن أبلغها أو ليعذبنى .

(٣٨/١٧٣) و بهذا عن رسول الله صلى الله عليه وسلم قال : أرأيتم الزانى ، والسارق وشارب الخمر ما ترون منهم ؟ فقالوا : الله و رسوله أعلم (١٢/ب) قال هن بها (؟) فواحش و فيهن عقوبة . ثم قال : ألا أنبئكم بأكبر الكبائر ؟ قالوا الله و رسوله اعلم . قال : الا شراك بالله و عقوق الوالدين و قول الزور و قتل مسلم و قذف المحصنة .

(٣٩/١٧٤) و بهذا عن رسول الله صلى الله عليه وسلم قال : أتدرون ما النميمة ؟ فقالوا الله و رسوله أعلم . قال نقل حديث الناس من بعضهم إلى بعض ليفسد بينهم .

(٤٠/١٧٥) وقال لو أن لابن آدم واديين من مال، طلب واديا ثالثا ولا يملأ نفس ابن آدم إلا التراب ويعفوالله من يشاء .

(٤١/١٧٦) و بهذا عن رسول الله صلى الله عليه وسلم قال : إنما هما النجدان نجد الخير و نجد الشر. فلا يكن نجد الشر أحب اليكم من نجد الخير .

(٤٢/١٧٧) و بهذا عن رسول الله صلى الله عليه وسلم : إن الله أجاركم من ثلاث : أن تجمعوا كلكم على الضلالة . و أن يظهر فيكم الباطل . و أن تدعوا بدعوة فتهلكوا جميعا . . . من الدخان والدجال والدابة .

قال الشيخ و أستاذنا أى إسحاق بن سعيد المهلب بن أبى جميلة نا الحسن عن أبى بكرة عن رسول الله صلى لله عليه وسلم قال : لا يقولن أحدكم إنى صمت رمضان كله و قمت كله . قال فلا أدرى أُكره التزكية ، أم قال لابد من رقدة أو غفلة .

(٤٣/١٧٨) قال الشيخ عدنا إلى رواية كلثوم عن عطاء عن أبى هريرة عن رسول الله صلى الله عليه وسلم قال : إن الله اختار لكم أفضل الكلام ليس من القرآن و هو من القرآن : لا إله إلا الله والله أكبر ، و سبحان الله بحمده ، والحمدلله رب العالمين ، ولا حول ولا قوة الا بالله .

(٤٤/١٧٩) وبهذا عن رسول الله صلى الله عليه وسلم قال : إن الله رفيق . يحب الرفق . ويعطى على الرفق ما لا يعطى علىٰ الغنىٰ (؟ العنف) .

(٤٥/١٨٠) و بهذا عن رسول الله صلى الله عليه وسلم قال : ما توادّ اثنان فى الله و الاسلام فيفسد ذالك بينهما إلا من ذنب يحدثه (١٣/الف) أحدهما .

(٤٦/١٨١) و بهذا عن رسول الله عليه وسلم قال : رأس الكفرمن قبل المشرق .

(٤٧/١٨٢) و بهذا عن رسـول الله عليه وسلم قال : لا تزال من أمتى أمة يجاهدون فى سبيل الله ، لا يضرهم خلاف من خالفهم حتى يجئ أمرالله و هم كافرون .

(٤٨/١٨٣) و بهذا عن رسول الله صلى الله عليه وسلم قال : إذا دعي أحدكم إلى طعام فليجب . فإما أن يأكل و إما أن يتفضل . فإذا ولج الرسول قبله فهو إذنه . و إن دخل هو قبله فليتسأذن .

(٤٩/١٨٤) و بهذا عن رسول الله صلى عليه وسلم قال : اشتري رجل من بنى إسرائيل من آخر أرضا فاصاب فيها جرة من ذهب مختومة . فقال للذى باع الأرض خذ جرتك هذه فإنى إنما ابتعت الأرض ولم أبتع الذهب . فقال الآخر أترد على مالا قد نزعها الله منى ؟ قال فاختصما إلى القاضى . فقال لكما أولاد ؟ فقالا نعم قال هذا «لى غلام» وقال الآخر «لى جارية» قال فانكحوا أحدهما الآخر واعطوهما المال : فليستغنيا منه وليتصدقا

(٥٠/١٨٤) و بهذا عن رسول الله صلى الله عليه وسلم : الجنة حفت بالمكاره والنار حفت بالشهوات .

(٥١/١٨٥) وبهذا عن رسول الله صلى الله عليه وسلم : لما خلق الله الخلق كتب كتابا و وضعه عنده فوق عرشه كتب فيه : إن رحمتى غلبت غضبى .

(٥٢/١٨٦) و بهذا عن رسول الله صلى الله عليه وسلم قال : إنى أجد التمرة ساقطة فارفعها لآ كلها فاخشى أن تكون من صدقة فالقيها .

(٥٣/١٨٧) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن المملوك إذا يتوفى و هو يحسن عبادة ربه و ينصح سيده يغنيه الله .

(٥٤/١٨٨) و بهذا عن رسول الله صلى الله عليه وسلم قال : رأى عيسىٰ بن مريم رجلا يسرق فقال له : أسرقت ؟ قال لا و الله الذى لا اله الا هو فقال عيسى آمنت بالله و كذبت البصر .

(٥٥/١٨٩) و بهذا عن رسـول الله صلى الله عليه وسـلم قال : لا أوتيكم

(١٣/ب) شيأ و لا أمنعكموه إن أنا إلا خازن أضع حيث امرت .

(٥٦/١٩٠) وبهذا عن رسول الله صلى الله عليه وسلم قال : من قام ليلة القدر إيمانا بالله و تصديقابى غفرله ما تقدم من ذنبه .

(٥٧/١٩١) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن الشيطان يتنقل في جسم ابن آدم فإذا عصمه الله من باب تحول له من باب آخر حتى يهلكه في بعضه .

(٥٨/١٩٢) و بهذا عن رسول الله صلى الله عليه وسلم قال : دخلت الجنة فوجدت أكثر أهلها وساكنيها المساكين .

(٥٩/١٩٣) و بهذا عن رسول الله صلى الله عليه وسلم أنه سئل أى الاسلام أفضل ؟ قال من سلم المسلمون من لسانه و يده .

(٦٠/١٩٤) و بهذا عن رسول الله صلى الله عليه وسلم قال : والذى نفسى بيده لصلوٰة فى مسجد المدينة أفضل من ألف صلوٰة فيما سواه ليس الكعبة .

(٦١/١٩٥) و بهذا عن رسول الله صلى الله عليه وسلم قال : من قام ليلة القدر إيمانا بالله و تصديقا به غفرله ما تقدم من ذنبه .

(٦٢/١٩٦) و بهذا عن ابى هريرة قال : استبّ رجلان فعير أحدهما الآخر بامّه. فبلغ ذالك رسول الله صلى الله عليه وسلم فدعا الرجل فقال عيرته بأمه ؟ فاعاد ذالك مرارا. فقال الرجل : يارسول الله أستغفرالله لما قلت. فقال رسول الله صلى الله عليه وسلم : إرفع رأسك فأنظر إلى الملأ فنظر إلى (من) حول رسول الله صلى الله عليه وسلم. فقال وما أنت بافضل من أحمر و أسود منهم الا من كان له فضل الدين .

(٦٣/١٩٧) و بهذا عن رسول الله صلى الله عليه وسلم قال : كل مسلم على مسلم محرم والذى نفسى بيده إن الشيطان ليخرج من البيت يسمع سورة البقرة تقرأ فيه. و قال التأنى من الله و العجلة من الشيطان .

(٦٤/١٩٨) و بهذا عن رسول الله صلى الله عليه وسلم قال : ألمسلم أخو المسلم لا يظلمه و لا يخذ له. ثم أشار بيده إلى صدره ، فقال التقوى هاهنا .

(١٩٩/ ٦٥) و بهذا عن رسول الله صلى الله عليه وسلم قال : إن من أكمل (١٤/الف) الناس إيمانا أحسنهم خلقا .

(٢٠٠/ ٦٦) و بهذا عن رسول الله صلى الله عليه وسلم قال و الله لقاب قوس أحدكم . . . (؟) فى الجنة خير مما بين السماوات و الارض .

خاتمة - في تعريف حال الرواة من اسحاق الحنظلي إلى أبى هريرة انا كلثوم عن عطاء .

أما كلثوم فهو ابن محمد بن أبى سدره الحلبي عداة فى الشاميين واشتهر بالرواية عن عطاء الخراساني روى إسحاق بن إبراهيم الحنظلي و يعقوب بن كعب الأنطاكى ليس كذالك وأما عطاء فهو أبو أيوب قال ابن عثمان : عطاء بن أبى مسلم الخراسانى و اسم ابى مسلم عبدالله البلخي الخراساني و يقال عطاء بن ميسرة مولى المهلب بن أبى صفرة سكن الشام و روى عن سعيد بن المسيب و سعيد بن جبير و عكرمة مولى ابن عباس روى عنه عطاء بن أبى رباح المكي و ابن جريج ومعمر و مالك و سعد و حماد بن سلمة و يزيد بن الهاد. قال حجاج بن محمد عن شعبة : أخبرنا عطاء الخراساني و كان شيبا قال يحيىٰ هو ثقة روى عنه الدورى قال أبو حاتم لا بأس به صدوق ثقة يحتج بحديثه مات سنة خمس و ثلاثين و مائة و قال سنة خمسين قال الدار قطني وثقه فى ثقة إلاإنه لم يسمع من ابن عباس و لا رآه انفرد مسلم باخراج حديثه .

(١٤/ب) (٣)/ م صحيفة عبدالرزاق عن معمر عن الزهرى عن سعيد بن المسيب عن أبى هريرة عن رسول ﷺ

أخبرنا الموفق بن سعيد انا أبوعلى الصفار انا أبو سعد النفروي انا ابن زياد السندي انا ابن شيرويه و أحمد بن إبراهيم قالا نا إسحاق الحنظلي انا عبدالرزاق نا معمر نا الزهري عن سعيد بن المسيب عن أبى هريرة :

(١/٢٠١) قال حرم رسول الله صلى الله عليه وسلم ما بين لا بتيها فلو وجدت الظباء ما بين لا بتيها ما ذعرتها . و جعل حول المدينة اثنى عشر ميلا حمى .

(٢/٢٠٢) و بهذا الاسناد عن أبى هريرة قال : شهد (نا) مع رسول الله صلى الله عليه وسلم فقال لرجل ممن يدع الاسلام : «هو من أهل النار» فحضر ذلك الرجل القتال فقاتل قتالا شديدا فقالوا يا رسول الله الرجل الذى قلت أنه من اهل النار قاتل قتالا شديدا و قد مات . فقال رسول الله : «الى النار» قال فكاد بعض المسلمين أن يرتاب فبينا هم كذلك إذ قيل انه لم يمت و لكن به جراح شديدٌ فلما كان الليل لم يصبر على الجراحة فقتل نفسه . فأخبر النبى عليه السلام فقال أشهد أنى عبدالله و رسوله . ثم أمر بلا لا ينادى لا يدخل الجنة إلا نفس مسلمة و إن الله يؤيد هذا الدين بالرجل الفاجر .

(٣/٢٠٣) و بهذا الاسناد عن رسول الله صلى الله عليه وسلم أنه قال : صلوٰة فى مسجدى هذا أفضل من ألف صلوٰة فى غيره إلا المسجد الحرام .

(٤/٢٠٤) و بهذا الاسناد عن النبى عليه السلام أنه قال : يشد الرحال إلى ثلاثة مساجد : المسجد الحرام و المسجد الاقصىٰ و مسجدى .

(٥/٢٠٥) و بهذا الاسناد عن رسول الله عليه السلام أنه نعى فى [أ] صحابه النجاشى . فصف الناس خلفه فصلى عليه و كبر أربعا .

(٦/٢٠٦) و به عن النبى عليه السلام أنه قال : إذا اشتد الحر فأبردوا عن الصلوٰه فان شدة الحر من فيح جهنم

(٧/٢٠٧) و به عن النبى عليه السلام أنه قال : نصرت بالرعب (١٥/ألف) و أعطيت جوامع الكلم . و بينا أنا نائم اذ جيئ بمفاتيح خزائن الأرض فجعلت فى يدى . قال أبو هريرة فقد ذهب رسول الله صلى الله عليه وسلم وانتم تنتثلونها .

(٨/٢٠٨) و به عن النبى عليه السلام أنه قال : كل مولود يولد على الفطرة . فأبـواه يهودانـه وينصرانـه و يمجسـانـه . كما تنتجون إبلكم هذه . هل تحسبون (؟ تجدون) فيها من جدعاء ؟ ثم يقول ابو هريرة ، فاقرأوا إن شئتم «فطرة الله التى فطر الناس عليها لا تبديل لخلق الله» .

(٩/٢٠٩) و به عن النبى عليه السلام أنه قال : الفطرة خمس أو خمس من الفطرة : تقليم الاظفار ، وقص الشارب ، و الاستحداد ، و الختان و نتف الابط .

(١٠/٢١٠) و به عن النبى عليه السلام أنه قال : من أدخل فرسا بين فرسين و هو آمن ان يسبق فهو قمار. و من أدخل فرسا بين فرسين وهو يخاف أن يسبق فليس بقمار .

(١١/٢١١) و به عن النبى عليه السلام أنه قال : لا يبيع الرجل على بيع أخيه . و لا يخطب على خطبة أخيه . و لا تسأل المرأة طلاق أختها لتكتفى مافي إنائها . ولا تناجشوا . ولا يبيع حاضر لباد .

(١٢/٢١٢) و به عن النبى عليه السلام أنه قال إذا أتيتم للصلوٰه فلا تأتوها تسعون وأتوها تمشون. و عليكم السكينه و الوقار و صلوا ما أدركتم و اقضوا ما فاتكم .

(١٣/٢١٣) وبه عن النبى صلى الله عليه وسلم أنه قال : غزا نبى من الانبياء باصحابه . فقال لا ينبغى رجل تزوج امرأة و لم يدخل بها أو بنى دارا لم يسكنها و فى قلبه رجوع . قال فلقى العدو عند غيبوبة الشمس . فقال انى مأمور وانها مأمورة فأحبسها علىّ حتى يقضى بينى و بينهم . فحبسها الله عليه . ففتح الله له . فجمع الغنائم فلم تاكلها النار. و كانوا إذا غنموا غنيمة بعث الله عليها النار فاكلتها . و

قال لهم نبيهم إن فيكم غلولا . فلياتى من كل قبيلة رجل فليبايعنى . فاتوه فلزقت يدا رجلين منهم بيده فقال إنكما غللتما. فقالا : أجل صورة رأس (١٥/ب) بقرة من ذهب فلما أتيابها و ألقياه فى الغنائم فبعث الله النار فأكلتها . و قال رسول الله (صلى الله عليه وسلم) عند ذالك : إن الله أطعمنا الغنائم رحمة رحمنا بها و تخفيفا خففه عنا لما علم من ضعفنا .

(١٤/٢١٤) و به عن النبى عليه السلام أنه قال سأل رجل رسول الله (صلى الله عليه وسلم) أى العمل أفضل ؟ فقال : ألايمان بالله . قال ثم أى ؟ قال ثم الجهاد فى سبيل الله . قال ثم أى ؟ قال ثم حج مبرور .

(١٥/٢١٥) وبه عن أبى هريرة أنه قال : كان رسول الله يعتكف العشر الأواخر من شهر رمضان حتى قبضه الله إليه .

(١٦/٢١٦) وبه عن النبى عليه السلام أنه نهىٰ عن المغافير والملاقيح و حبل الحبلة .

(١٧/٢١٧) و به عن النبى عليه السلام أنه قال : تقولون الكرم و إنما الكرم قلب المؤمن .

(١٨/٢١٨) و به عن النبى عليه السلام أنه قال : اسرعوا بالجنازة . فأن يك صالحا فخيرا تقدمونه و إن يك على غير ذالك فشر تضعونه عن رقابكم .

(١٩/٢١٩) وبه عن النبى عليه السلام قال : إذا قال الرجل لصاحبه أنصت و الأمام يخطب ، لغى .

(٢٠/٢٢٠) و به عن النبى عليه السلام قال : صلوٰة الرجل فى الجماعة أفضل من صلوته وحده بخمسة و عشرين جزءا .

(٢١/٢٢١) و به عن النبى عليه السلام أنه قال : الفخر والخيلاء من أهل الوبر. والسكينة فى أهل الغنم. والايمان يمان والحكمة يمانية .

(٢٢/٢٢٢) و به من النبى عليه السلام أنه قال : من أكل من هذه الشجرة يعنى الثوم فلا يؤذيننا فى مجالسنا .

(٢٣/٢٢٣) و به عن النبى عليه السلام قال : لا يموت لمسلم ثلاثه من الولد

لم يبلغوا حبنا فيلج النار إلا تحلة القسم .

(٢٢٤/ ٢٤) و به عن النبى عليه السلام أنه قال إذا هلك كسرى فلا كسرى بعده. و إذا هلك قيصر فلا قيصر بعده. والذى نفس محمد بيده لتنفقن كنوزهما فى سبيل الله .

(٢٢٥/ ٢٥) و به عن النبى عليه السلام أنه قال : إذا كان يوم الجمعة جلس الملائكه على كل باب من أبواب المسجد يكتبون الأول فالأول. فإذا خرج الامام طووا الصحف واستمعوا الذكر. فالمهجر إلى الصّلوٰة كالمهدى بدنة. والذى يليه (١٦/١ الف) كالمهدى بقرة. ثم الذى يليه كالمهدى شاة. حتى ذكر الدجاجة والبيضة .

(٢٢٦/ ٢٦) و به عن النبى عليه السلام أنه قال : لا تقوم الساعة حتى تقاتلوا قوما نعالهم الشعر. ولا تقوم الساعة حتى تقاتلوا قوما صغار الأعين كأن وجوههم كالمجان المطرقة .

(٢٢٧/ ٢٧) وبه عن النبى عليه السلام أنه قال : من صلى على جنازة فله قيراط. و من انتظرها حتى توضع فى اللحد فله قيراطان. و قيراطان مثل الجبلين العظيمين .

(٢٢٨/ ٢٨) و به عن النبى عليه السلام أنه قال : مثل المؤمن كالزرع ، و لا يزال الريح تصيبه . و لا يزال المومن تصيبه البلاء. و مثل المنافق كشجرة الأرز لاتهتز حتى تستحصد .

(٢٢٩/ ٢٩) و به عن النبى عليه السلام أنه قال رؤيا المومن جزء من ستة و أربعين جزءا من النبوة .

(٢٣٠/ ٣٠) و به عن النبى عليه السلام أنه خطب أم هانى بنت أبى طالب. فقالت إنى كبرت ولى عيال. فقال رسول الله صلى الله عليه وسلم : خيار نساء ركبن الابل نساء قريش ، أحناه على ولد في صِغره ، وأرعاه على زوج فى ذات يده . ولم تركب مريم بنت عمران بعيرا قط .

(٢٣١/ ٣١) و به عن النبى عليه السلام أنه قال : حق المسلم على المسلم خمسة : عيادة المريض ، ورد السلام ، وإجابة الداعى ، و (تشميت) العاطس و

اتباع الجنازة .

(٣٢/٢٣٢) و به عن النبى عليه السلام أنه قال : [يقول الله] كل عمل ابن آدم له إلا الصيام. فإن الصيام لى و أنا أجزى به. و لخلوف فم الصائم أطيب عندالله من ريح المسك .

(٣٣/٢٣٣) و به عن النبى عليه السلام أنه قال : إذا استيقظ أحدكم فلا يغمس يده فى وضوءه ـ أو قال فى إنائه - حتى يغسلها ثلاثا فإنه لا يدرى أين بات يده .

(٣٤/٢٣٤) و به عن النبى عليه السلام أنه قال : يظهر في آخر الزمان ذو السويقة على الكعبة ملك الحبشة. قال فيهدمها .

(٣٥/٢٣٥) و به عن النبى عليه السلام أنه قال : اختتن إبراهيم بالقدوم بعد عشرين ومائة سنة. ثم عاش بعد ذالك ثلاثين سنة. قال سعيد بن المسيب : و هو أوّل من اختتن. و أضاف (١٦/ب) الضيف. و رأى الشيب. و استحد. و قص الشارب. و قلم اظفاره. فلما رأى الشيب قال : ما هذا يا رب ؟ قال : وقار. قال : رب زدنى وقارا .

(٣٦/٢٣٦) و به عن النبى عليه السلام أنه قال : إذا أمن القارئ فأمنوا. فان الملائكة تومنوا (؟ يؤمنون) فمن وافق تأمينه بتأمين الملائكة غفرله .

(٣٧/٢٣٧) و به عن سعيد بن المسيب : أن عمر مرّ بحسان و هو ينشد فى المسجد لينظر اليه. فالتفت حسان إلى أبى هريرة. فقال له أنشدك الله ، هل سمعت رسول الله صلى الله عليه وسلم يقول : أجب عنّى. أللهم أيده بروح القدس. فقال : نعم .

(٣٨/٢٣٨) و به عن أبى هريرة قال : يقول رسول الله صلى الله عليه وسلم : إذا صلى أحدكم بالناس فليخفف. فإن منهم السقيم والشيخ الكبير و ذا الحاجة .

(٣٩/٢٣٩) و به عن النبى عليه السلام أنه قال : إذا أمن الامام فأمنوا. فإنه إذا قال الامام آمين غفرله ماتقدم من ذنبه. قال ابن شهاب : و كان رسول الله يقول أمين يجهرهم .

(٤٠/٢٤٠) وبه عن النبى عليه السلام أنه قال : ليس الشديد بالصرعة ،

ولكن الشديد الذى ملك عند الغضب .

(٤١/٢٤١) وبـه قال عن النبى عليه السلام أنه قال : ما من مولود يولد إلا والشيطان يمسه حين يولد فيستهل صارخا فى مس الشيطان. إلا مريم وابنها. قال : ثم يقـول أبـو هريرة : اقرأوا إن شئتم : «انى أعيذها بك و ذريتها من الشيطان الرجيم».

(٤٢/٢٤٢) و به عن النبى عليه السلام قال : كان طول آدم ستين ذرعا فى السماء فى سبع أذرع عرضا .

(٤٣/٢٤٣) و به عن أبى هريرة قال : بينما الحبشة يلعبون بحرابهم إذ دخل عمر فاهوا إلى الحسا فحصبهم. فقال رسول الله صلى الله عليه وسلم : دعهم يا عمر .

(٤٤/٢٤٤) و به عن أبى هريرة قال : ليلة أسرى بى لقيت موسىٰ فنعته. قال حسبته مضطربا: رجل الرأس كانه من رجال شنوءة . قال فلقيت عيسىٰ فاذا هو رجل أحمر كانما خرج (١٧/الف) من دماس يعنى من الحمام. فرأيت إبراهيم وأنا أشبه ولده فأتيت بأناءين. أحدهما فيه خمر والآخر لبن. قيل له (؟ لي) خذ أيهما شئت. فاخذت اللبن. فقيل لى هديت الفطرة. أما إنك لو أخذت الخمر لغوت أمتك .

(٤٥/٢٤٥) و به عن أبى هريرة : أن رجلاقال : يارسول الله ! امرأتى ولدت غلاما أسود. و هو حينئيذ يعرض أن ينفيه. فقال رسول الله صلى الله عليه وسلم : هل لك من إبل ؟ فقال نعم. قال ما ألوانها ؟ فقال حمر. فهل فيها من أورق ؟ فقـال إن فيها أورقا. قال فمن أين تراه نزع ذالك ؟ فقال لعله أن تكون نزعة عرق. قال : وهذا عسى أن يكون نزعة عرق .

(٤٦/٢٤٦) وبه عن أبى هريرة عن رسول الله صلى الله عليه وسلم قال : الولد للفراش و للعاهر الحجر .

(٤٧/٢٤٧) و به عن أبى هريرة قال : سئل رسول الله صلى الله عليه وسلم عن الفـارة تقـع فى السمن ، فغمرت. قال : إن كان جامدا ألقى ماحولها وألقاها وأكله. و إن كان مايعا لم يقربه .

(١٧/ب) (٤) صحيفه حميد الطويل عن انس

أخبرنا والدى أبو سعد إسمعيل بن يوسف رحمه الله انا القاضى أبو المحاسن عبدالواحد بن اسماعيل الروياني انا القاضى ابو الحسن على بن الحسين المحكمي رحمه الله فى المعسكر بزنجان نا ابو سعيد محمد بن موسىٰ بن الفضل الصير . . . . قال ابو العباس محمد بن يعقوب نا محمد بن هاشم بن ملاس النميري من اهل الدمشق سنة ست و ستين و مائتين نا مروان بن معاويه الفزاري نا حميد الطويل قال

(١/٢٤٨) سئل أنس بن مالك رضى الله عنه : هل خضب رسول الله صلى الله عليه وسلم ؟ فقال : لم يشبه الشيبة و لكن خضب أبوبكر رضى الله عنه بالحناء و الكتم و خضب عمر بن الخطاب بالحناء .

(٢/٢٤٩) و به عن حميد الطويل قال : قال أنس (بن مالك) رضى الله عنه : نادى رجل بالبقيع . يا ابا القاسم ! فالتفت رسول الله صلى الله عليه وسلم . فقال يا رسول الله صلى الله عليه وسلم لم أعنك و إنما عنيت فلانا . فقال : سموا باسمى و لا تكنوا بكنيتى .

(٣/٢٥٠) و به قال أنس (بن مالك) : رأى رسول الله صلى الله عليه وسلم نخامة فى قبلة المسجد فحكها. ثم قال : إن أحدكم ـ أو قال : إن المرء - إذا قام أن يصلى فانما يناجى ربه ـ قال حميد : أو قال: ربه بينه و بين قبلته ـ فليبزق عن يساره إذا بزق أو تحت قدميه. ثم أخذ طرف ردائه فتفل فيه فردد بعضه على بعض .

(٤/٢٥١) و به قال أنس كنا نصلى المغرب في مسجد رسول الله صلى الله عليه وسلم ثم نأتى بنى سلمة و أحدنا يرى موقع نبله .

(٥/٢٥٢) و به عن أنس قال لما نزلت هذه الآية «لن تنالوا البر حتى تنفقوا مما

تحبـون» قال أبـو طلحـه : يا رسول الله ! حائطى الذى بكذا و كذا هولله . و لواستطعت أن أسره لم أعلنه . فقال رسول الله صلى الله عليه وسلم : اجعله فى فقراء أهلك و قرابتك .

(٢٥٣ / ٦) و به قال أنس نعى رسول الله (١٨ / الف) صلى الله عليه وسلم يوم احـد فكسرت رباعتيه . و أدمى وجهه . فجعل الدم يسيل على وجهه . فجعل يمسح الدم . ويقول : لن يفلح قوم خضبوا وجه نبيهم بالدم و هو يدعو هم إلى ربهم عزوجـل . فانـزل الله تعالى : ليس لك من الامر شئ أو يتوب عليهم أو يعذبهم فإنهم ظالمون .

(٢٥٤ / ٧) و به قال أنس إن امرأة عرضت لرسول الله صلى الله عليه وسلم فى طريق من طرق المدينه . فقالت : يا رسول الله : إن لى إليك حاجة . فقال يا أم فلان فى أى سكـك المـدينة شئت ، أجلس اليك . قال : فجلست فقعد إليها رسول الله صلى الله عليه وسلم حتى قضىٰ حاجتها .

(٢٥٥ / ٨) و به قال أنس ، أَوْلَمَ رسول الله صلى الله علسه وسلم حين ابتنىٰ بزينب بنت جحش فاشبع المسلمين خبزا وَلحماً .

(٢٥٦ / ٩) و به قال أنس قدم النبى صلى الله عليه وسلم ولأهل المدينة يومان ، يلعبون فيهما في الجاهلية . فقال رسول الله : قد أبد لكم الله بهما خيرا منهما عيد الفطر و عيد الاضحىٰ .

(٢٥٧ / ١٠) و به قال قال رسول الله صلى الله عليه وسلم : إن الدجال أعور عينه الشمال ، عليها طفرة غليظة ، بين عينيه مكتوب : كافر كفور .

(٥) صحيفه من طريق اهل البيت .

عن إسحاق بن جعفر الصادق عن آبائه رضى الله عنهم ، أخبرنا والدى رحمه الله انا القاضى أبو المحاسن الطبري انا أحمد بن محمد الفيروي انا أبو جعفر محمد بن الحسين الجبلى انا أبو عبدالله أحمد بن عبدالرحمن بن عاثور نا أبو محمد الحسن ابن على بن نعيم النعمي الحافظ بمكة . أخبرنى الحسين بن إبراهيم الداودي نا كهمس بن سليمان الربعي حدثنى على بن سعد بن ابراهيم حدثنى اسحاق بن جعفر بن محمد حدثنى ابى : جعفر حدثنى أبي : محمد ، حدثنى أبى على بن الحسين ، حدثنى أبى : الحسين بن على ، حدثنى أبى : على بن أبى طالب .

(١/٢٥٨) قال كان (١٨/ب) رسول الله صلى الله عليه وسلم لا يجلس مجلسا فيقوم حتى يستغفر الله خمسا و عشرين مرة .

(٢/٢٥٩) وبه قال ما اجتمع وليان لله فى شئ إلا حسدهما إبليس فأفسدبينها .

(٣/٢٦٠) و به قال صلى الله عليه وسلم : ما أنعم الله على عبد من نعمة فشكرها و إن تطاول عهدها فيجددلها العبد الحمدلله إلا جدد الله له بحمده نعمة مجددة .

(٤/٢٦١) قال صلى الله عليه وسلم : إذا وجهتم إلى بّريدا فليكن حسن الوجه حسن الاسم .

(٥/٢٦٢) وبه قال على رضى الله عنه : قال رجل : يا رسول الله : وصنى . فقال : أكثر ذكرالموت يسلبك عن الدنيا و عليك الشكر فان الشكر يزيد في النعمة . و أكثر الدعاء فإنك لا تدرى متى يستجاب لك . و إياك والبغى فإن الله تعالى قضى أن ينصر من بغى عليه . و إياك و المكر ، فان الله تعالى قضى أن لا يحيق المكر السيئ إلا بأهله .

(٦/٢٦٣) وبه قال على رضى الله عنه : نهى رسول الله صلى الله عليه وسلم عن الاستحطاط بعد الصفقة .

(٧/٢٦٤) و به قال فقال رسول الله صلى الله عليه وسلم : أربعة لا يدخل واحدة منها بيتا إلا خرب فلم يعمر بالبركة : الخيانه و السرقة و شرب الخمر والزنا .

(٨/٢٦٥) و به قال صلى الله عليه وسلم : من ضمن لأخيه حاجة لم ينظر الله إليه حتى يقضيها .

(٩/٢٦٦) و به قال صلى الله عليه وسلم : من اعتذر إليه أخوه المسلم فلم يقبل كان عليه إصر صاحب مكس .

(١٠/٢٦٧) و به قال صلى الله عليه وسلم : ما هلك امرء عرف قدره و ما أحال واحداً أو رفع نفسه فوق قدره إلا من خلل فى عقله و بدنه .

(١١/٢٦٨) و به قال صلى الله عليه وسلم : ألـد أى اسرعـوا بالقبـور التى بكرمكم حق سكانها ، و زوروها واطلبوا الرزق عندها فانهم يفرحون بزيارتكم . وليطلب الرجل الحاجة عند قبر أبيه ، وأمه بعد ما يدعولهما .

(١٢/٢٦٩) (١٩/الف) و به قال صلى الله عليه وسلم : القصد يورث الغنى والسرف يورث الفقرو من تضمن بى القصد يورث الغنىٰ .

(١٣/٢٧٠) و به قال صلى الله عليه وسلم : ألا أدلكم على سلاح ينجيكم من عدوكم ويدر رزقكم ؟ قالوا : نعم يا رسول الله. قال : تدعون الله آناء الليل والنهار فإن الدعاء سلاح المؤمن .

(١٤/٢٧١) و به قال على رضى الله عنه : جاء رجل إلى رسول الله صلى الله عليه وسلم ، يشكو ضيقا فى صدره و وجعا بجنبه. فقال رسول الله صلى الله عليه وسلم : عليك بالقرآن فاستشف به. فإن الله تعالى قال : و شفاء لما فى الصدور .

(١٥/٢٧٢) و به قال صلى الله عليه وسلم : يا إبن آدم لا يشغلك ذنوب الناس عن ذنبك. و لأنعم الناس عن نعمة الله عليك. و لا تُقنط الناس من رحمة الله و انت ترجوها لنفسك .

(١٦/٢٧٣) و به قال على قال صلى الله عليه وسلم : من نعم الله على الرجل

ان يشيعه ولده . و من فقه الرجل ان يرتاد لولده .

(١٧/٢٧٤) و به قال صلى الله عليه وسلم : الولد الصالح ريحانة من رياحين الجنة .

(١٨/٢٧٥) و به قال على رضى الله عنه : من دعاء الرسول صلى الله عليه وسلم : أللهم إنى أعوذ بك من ولد يكون علىّ و بالا . و أعوذبك من مال يكون علىّ عذابا . و أعوذبك من صاحب إن رأى حسنة دسها وإن رأى سيئة أفشاها .

(١٩/٢٧٦) و به قال صلى الله عليه وسلم : لا طاعة في معصية الله . إنما الطاعة فى المعروف .

(٦) صحيفة الخضر و إلياس عليهما السلام عن النبى ﷺ

أخبرنا والدى القاضى الزاهد أبو سعد إسمعيل بن يوسف (١٩/ب) رحمه الله انا القاضى أبو القاسم هجيم بن محمد بن طاهر الهجيمي نا الشيخ ابو العباس احمد بن الحسن بن عفان الكنكشى الاديب نا أبوبكر أحمد بن محمد بن على بن القسيم الوند انقاني نا أبو المظفر محمد بن عبد الله بن الخيام السمر قندي بأبيورد قال دخلت يوما فى مغارة كعب فضللت الطريق فاذا انا بالخضر عليه السلام رأيته فقال لى بحذاي اى امش. فمشيت معه وظننت فقلت لعله الخضر عليه السلام فقلت ما اسمك فقال الخضر بن ايشا أبى العباس ورأيت معه صاحبا فقلت ما اسمـه ؟ فقال إلياس بن سام فقلت رحمكما الله هل رأيتما محمدا صلى الله عليه وسلم ؟ قالا نعم. قلت : فبعزة الله و بقدرته لتخبرانى شيأ حتى أروى عنكما

(١/٢٧٧) فقال سمعنا رسول الله صلى الله عليه وسلم يقول : ما من مؤمن يقول صلى الله على محمد إلا نضر قلبه و نور به .

(٢/٢٧٨) و به قالا كان فى بنى إسرائيل نبى يقال له اشموئيل عليه السلام. قد رزقه الله تعالى النصُرة على أعدائه. وأنه خرج فى جيشة. فقالوا : هذا ساحر يسحر أعيننا و يفسد عساكرنا. فنجعله فى ناحية البحر و نهزمه. فخرج فى أربعين رجلا فجعلو هم (فى نسخة : فجعلوه) فى ناحية البحر. فقال أصحابه : كيف نعمل ؟ فقال. احملوا و قولوا صلى الله على محمد : فحملوا و قالوا فصار أعداءهم من ناحية البحر فغرقوا أجمعين فقالا عليهما السلام و كان ذالك بحضرتنا له .

(٣/٢٧٩) و به قالا : سمعنا رسول الله صلى الله عليه وسلم : ما من مؤمن يقول صلى الله على محمد سبع مرات ، إلا أحبه الناس وإن كانوا بغضوه. والله لا يحبونه حتى يحبه الله تعالى .

(٤/٢٨٠) و به قالا : سمعنا رسول الله عليه السلام يقول على المنبر : من قال صلى الله على محمد ، فقد فتح على نفسه سبعين بابا من الرحمة .

(٥/٢٨١) و به قالا : جاء رجل من الشام إلى النبى صلى الله عليه وسلم فقال : يا رسول الله (٢٠/الف) إن أبى شيخ كبير و هو يحب ان يراك. فقال : اتنى به. فقال : انه ضرير البصر. فقال له رسول الله صلى الله عليه وسلم : قل له يقول فى سبع اسبوع «صلى الله على محمد» فإنه يرانى فى المنام. حتى يروى عنى الحديث. ففعل. فرأه فى المنام. و كان يروي الحديث عنه.

(٦/٢٨٢) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : إذا جلستم مجلسا فقولوا : «بسم الله الرحمن الرحيم و صلى الله على محمد» يؤكل الله بكم ملكا يمنعكم من الغيبة حتى لا تغتابوا. و اذا قمتم فقولوا بسم الله و صلى الله على محمد فان الناس لا يغتابونكم و يمنعهم الملك عن ذالك .

(٧/٢٨٣) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : لو أن العباد لم يذنبوا لخلق الله تعالى خلقا يذنبون ثم يغفرلهم إنه هو الغفور الرحيم .

(٨/٢٨٤) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : ما على الأرض رجل يقول «لا إله إلا لله والله اكبر و سبحان الله و الحمد لله و لا حول و لا قوة إلا بالله العلى العظيم» إلا غفرت ذنوبه و لو كانت مثل زبد البحر .

(٩/٢٨٥) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : إن العالم من ظهرانى الجهال كالحى مشى على ظهور الأموات .

(١٠/٢٨٦) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : إذا رأيت الرجل لجوجا معجبا برأيه فقد تمت خسارته .

(١١/٢٨٧) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : «بسم الله الرحمن الرحيم» أقرب إلى اسم الله الأعظم من سواد العين إلى بياضها .

(١٢/٢٨٨) و به قالا : سمعنا قال رسول الله صلى الله عليه وسلم : سأل موسىٰ عليه السلام ربه تعالى قال : يا رب ما لغاسل الموتى من الأجر؟ قال أطهره من ذنوبه كيوم ولدته أمه. قال: يا رب مالمعز الثكلاء من الأجر ؟ قال اظله فى ظلى يوم لا ظل إلا ظلى. قال : يا رب ما لعائد المرضى من الأجر ؟ قال : أبعث إليه

ملائكتى (٢٠/ب) فيعـودونه فى قبره. قال: يارب ما لمشيع الموتى من الأجر؟ قال: أبعث إليه ملائكتى معهم راياتهم يشيعونه من قبره إلى محشره .

(١٣/٢٨٩) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : من قال «صلى على محمد» طهر قلبه من النفاق كما يطهر الشئ بالماء .

(١٤/٢٩٠) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : الحرب خدعة .

(١٥/٢٩١) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : كلمة الحكمة ضالة المؤمن ، حيث وجدها فهو أحق بها .

(١٦/٢٩٢) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : «لا إله إلا الله» حصن الله حصين. من قاله مخلصا ، أمن من عذابه .

(١٧/٢٩٣) وبه قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : من قال «بسم الله الرحمٰن الرحيم» كتب الله اسمه مع الابرار و برئ من الكفر والنفاق .

(١٨/٢٩٤) وبه قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : من قال «آمنت بالله العظيم». قال الله تعالى صدق عبدى ، و خرج من الكفر ، و كتب الله له براءة من النار .

(١٩/٢٩٥) و به قالا : سمعنا رسول الله صلى الله عليه وسلم يقول : من قال علىّ مالم أقله ، فليتبوأ مقعده من النار .

(٢٠/٢٩٦) و به قالا : سمعنـا النبى صلى الله عليه وسلم يقول : من قال «توكلت على الله». قال الله تعالى صدق عبدى. و من يتوكل علىّ فأنا حسبه .

(٢١/٢٩٧) و به قالا : سمعنـا النبى صلى الله عليه وسلم يقول : من قال «الحمدلله رب العالمين». يقول الله تعالى : إنى أشهد أنك من الحامدين .

(٧) الرباعيات صحيفة الأشج عن على المرتضىٰ رض

قرأت على والدى أبى سعد إسمعيل بن يوسف رحمه الله انا القاضى الامام أبوالقاسم هجيم بن محمد بن طاهر الهجيمي الروياني الطبري بمدينة طبرستان يوم السبت السادس والعشرين من شهر رمضان سنة ست و سبعين و أربع مائة انا الشيخ معمر الأشج حامل لواء امير المؤمنين على بن ابى طالب رضى الله عنه سنة تسع وأربعين وأربع مائة قال : ولدت في خلافة أمير المؤمنين أبى بكر الصديق رضى الله عنه باليمن . و تحولنا إلى المغرب إلى طنجة . فلما كان فى خلافة على رضى الله عنه خرجنا مع أبى يقدمنا على امير المومنين وهو خارج إلى صفين . فشهدت معه مشاهد . و سمعت منه أحاديث . و هذه الشجة التى فى رأسى كنت آخذ بركاب امير المومنين يوما ليركب فضرب رأسى بركابه فشجنى . فقلت : قتلتنى يا أمير المؤمنين فاغتم بذالك . و قال : لا تخف عمّرك الله ثلاثا . و أمر من يداوينى ابريت .

(١/٢٩٨) فسمعت أمير المؤمنين يقول : سمعت رسول الله صلى الله عليه وسلم يقول : من جلس في مجلسه بعد ما صلى الغداة يذكر الله تعالىٰ حتى تطلع الشمس ، صلت عليه الملائكة فى مصلاه .

(٢/٢٩٩) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : من صلى صلوة ثم جلس ينتظر صلوة اخرىٰ فهو في صلوة ، و صلت عليه المكلائكة يقولون : اللهم اغفرله. اللهم ارحمه .

(٣/٣٠٠) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : لا تتخذوا قبرى مسجدا .

(٤/٣٠١) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : الحرب خدعة .

(٥/٣٠٢) وبهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : لا تتخذوا بيوتكم قبورا ، صلوا فيها صلوة التطوع .

(٦/٣٠٣) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : صلوا عليّ حيث ما كنتم فان صلوتكم وتسبيحكم تبلغني .

(٧/٣٠٤) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : كلمة الحكمة ضالة المؤمن حيث وجدها فهو أحق بها . أو قال حيث وجدها عقلها .

(٨/٣٠٥) وبهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : طوبىٰ لمن (٢١/ب) رآنى أو رأى من رآنى أو رأى من رأى [من] رآنى .

(٩/٣٠٦) و بهذا الاسناد قال : رسول صلى الله عليه وسلم يقول : من كذب عليّ متعمدا فليتبوأ مقعده من النار .

(١٠/٣٠٧) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : خير الناس بعد المائتين و الخمسين الخيف الماد . قيل يا رسول الله صلى الله عليه وسلم : و ما الخيف الماد ؟ قال الذى لا اهل له و لا ولد .

(١١/٣٠٨) وبهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : لما نزل قوله تعالى «و تعيها أذن واعية» سألت الله أن يجعلها أذنك يا على .

(١٢/٣٠٩) و بهذا الاسناد قال : سمعت عليا رضى الله عنه يقول : عهد النبى الأمى صلى الله عليه وسلم أن لا يحبنى إلا مؤمن و لا يبغضنى إلا منافق .

(١٣/٣١٠) و بهذا الاسناد قال : سمعت عليا رضى الله عنه يقول : ما رمدت و لا صدعت منذ يوم خيبر. كنت رمدا فتفل رسول الله صلى الله عليه وسلم فى عينى و دفع إلىّ الرأية ففتح الله تعالى على يدى .

(١٤/٣١١) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : إن الدين قبل الوصية . و أنتم تقرؤن «من بعد وصية يوصى بها أو دين» .

(١٥/٣١٢) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : عفوت لكم عن صدقة الخيل والرقيق .

(١٦/٣١٣) و بهذا الاسناد قال : كان رسول الله صلى الله عليه وسلم لا يحجزه ـــــ أو قال: و لا يحجبه ـــــ من قرأة القرآن إلا الجنابة .

(١٧/٣١٤) و بهذا الاسناد قال سمعت رسول الله صلى الله عليه وسلم يقول : إن فى الزنا ستة خصال : ثلاثة فى الدنيا و ثلاثة فى الآخرة. فأما اللواتى فى الدنيا ، فيذهب بنور الوجه و يقطع الرزق ويسرع الفناء. و اما اللواتى من الآخرة ، فغضب الرب و سوء الحساب وشدة العذاب .

(١٨/٣١٥) و بهذا الاسناد قال : كان رسول الله صلى الله عليه وسلم لا يصلى صلوة [الا] صلى (٢٢/الف) بعدها ركعتين .

(١٩/٣١٦) و بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : «من أحسن إلى أحد من أهل بيتى بعدى شفعت له يوم القيامة و يكون فى الجنة معى» .

(٢٠/٣١٧) (و) بهذا الاسناد قال : سمعت رسول الله صلى الله عليه وسلم يقول : من كذب في رؤياه كلف يوم (القيامة) أن يعقد شعيرة و ليس بفاعل

تمت الأشجيات .

قال الامام العالم رضى الدين ، قال والدى : سألت القاضى هجيما عن عمر الأشج فقال كان عمر الأشج تسعة و أربعين و أربع مائة ثم عاش بعد السماع سنة وسبعة أشهر ثم مات. و كان السماع بنهاوند بناحية يقال لها إسفيدهان ، في مشهد عمرو بن معدى كرب. قال سألت القاضى الامام الزاهد عن كيفية حاله مع الشيخ الأشج رحمه الله. فقال : كنت أسمع أن في بلدة من ثغور الروم رجلا قد رأى امير المؤمنين على بن أبى طالب رضوان الله عليه و كنت لا اصدق حتى ان السلطان ألب ارسلان و وزيره الحسن الطوسى (لما) بلغا تلك البلدة اخبرابه فحملاه إلى العراق. فلما بلغ همذان ذهب السلطان و الوزير إلى ولاية فارس و كرمان و قد كان الشيخ بهمذان فبقى بها قدر أربع سنين و كنت أشتاق إلى لقائه . و لم يمكنّى السفر حتى مضت لى مدة بعيده فسافرت و بلغت نهاوند فوجدته هناك بمشهد عمر و ابن معديكرب. فرأيته شيخا تام القامة ، تام اللحم ، فى شعره بقيه سواد. و كان بحال كل من رآه أول مرة عرف أنه (٢٢/ب) هو لساعته من الدنيا

و اهلها. وكان عامة اوقاته و احواله في البكاء. و كان إذا جاع أو عطش يبكى كالصبيان. و كان إذا اجتمع عنده قوم أكثر من خمسة نفر خاف منهم و بكى. و كان كلما قرئ عليه حديث من هذه الاحاديث حديث او اثنان قام ليذهب. و إذا قيل له : امكث سويعة جعل يبكى. وكان له فرس. كلما خرج ركب الفرس. و خرج الى الصحراء يبعث الفرس فرسخا أو فرسخين لا يقدرون عليه حتى عيى الفرس و قام على هذه الحال. و كان لا يطيق قلبه ان ينظر فى شيئ ساعة [و] احدة ان قل وغيره من مثله رحمه الله. و الحمدلله رب العالمين و صلواته على سيدنا محمد و آله الطاهرين.

(٨) سداسيات صحيفه جعفر بن نسطور الرومى رح

عن النبى صلى الله عليه وسلم .

أخبرنا والدى أبو سعد إسماعيل بن يوسف بن محمد بن العباس القزويني رحمه الله ، أخبرنا الشريف الأجل أبو شاكر أحمد بن على بن محمد بن على العثماني رضى الله عنه بمكة حرسها الله في سلخ ذى الحجة سنة خمسمائة ، أخبرنا الفقيه أبو الحسن على إسماعيل الكاشغري لفظا من كتابه بمكة في المسجد الحرام قدم علينا حاجا ، قال : أخبرنى الشيخ الامام الزاهد أبو داؤد سليمان بن نوح بن محمد بن أحمد المرغيناني ، أخبرنى السيد أبو القسم منصور بن الحكم الاسترابادي ، حدثنى جعفر بن نسطور الرومي صاحب رسول الله صلى الله عليه وسلم قال :

(١/٣١٨) قال رسول الله صلى الله عليه وسلم. من مشي إلى خير حافيا فكأنما يمشى إلى أرض الجنة ، و يستغفره الملائكة. و يسبح أعضاءه . فإن حدث له (٢٣/الف) فى ذالك شئ يعنى يعثر ، أو يلدغ كان له أجر شهيد .

(٢/٣١٩) قال حدثنى بهذا الاسناد عن جعفر بن نسطور قال كنا مع رسول الله صلى الله عليه وسلم فى غزوة تبوك ، فسقط منه السوط فدفعته إليه. و قال لى رسول الله صلى الله عليه وسلم : مد الله عمرك مدا. و مد بها صوته .

(٣/٣٢٠) و به قال جعفر بن سطور قال : كنا قياما بين يدى رسول الله صلى الله عليه وسلم. و هو يستاك ، و أشار بيده إلى اليمنى ، ثم إلى اليسرىٰ . . فقلنا : يا رسول الله ما نرى أحدا إلى ما تشير. فقال : كان جبريل و ميكائيل عليهما السلام بين يدى فأشرت الى جبريل. فقال الى ميكائيل فإنه أكبر منى .

(٤/٣٢١) و به قال : حدثنى جعفر بن نسطور الرومى قال : كنا جلوسا بين يدى النبى عليه السلام. و هو يأكل الطعام. فسقط من القصعة شئ فرفعه

ليأكله . و قال : من يأكل مايسقط من القصعة أو الخوان رفع عنه الجنون و المرض و الحمق ، و عن اولاده بغير اللون (؟ تغيّر) و الحمٰى و الجنون .

(٥/٣٢٢) و به قال : حدثنى جعفر بن نسطور عن رسول الله صلى الله عليه وسلم انه قال : من أكثر الاستغفار جعل الله له من كل هم فرجا ، و من كل ضيق مخرجا و يرزقه من حيث لا يحتسب .

(٦/٣٢٣) و به قال حدثنى جعفر بن نسطور الرومى أنه قال : علمنى رسول الله صلى الله عليه وسلم هذا الدعاء كما يعلمنى آية أو سورة من القرآن . . . إلهى للخطر العظيم و امّنىّ من العذاب الاليم .

(٧/٣٢٤) و به قال حدثنى جعفر بن نسطور الرومى عن رسول الله صلى الله عليه وسلم ، أنه قال : طالب العلم بين الجهال كالحى بين الاموات .

(٨/٣٢٥) و به قال جعفر بن نسطور عن رسول الله صلى الله عليه وسلم أنه قال إن أقرب ما يكون العبد من الله إذا كان ساجدا ، فان الله تعالى يذكره ، يباهى بعبد إذا نام في سجوده . فقال للملائكة : انظروا إلى عبدى روحه عندى و جسده فى عبادتى .

(٩/٣٢٦) وبه قال (٢٣/ب) حدثنى جعفر بن نسطور عن رسول الله صلى الله عليه وسلم أنه قال : من قرأ فى كل يوم «قل هو الله أحد» ثلاث مرات و المعوذتين كذالك كفاه الله من الدنيا والآخرة .

(١٠/٣٢٧) و به قال حدثنى جعفر بن نسطور عن رسول الله صلى الله عليه وسلم أنه قال : (قال) رجل «أخبرنى يا رسول الله بعمل واحد أدخل به الجنة» قال : كن مؤذن قومك و إمام قومك تقيم صلوتهم ، أو كن فى الصف الاول .

(١١/٣٢٨) و به قال حدثنى جعفر بن نسطور قال قال رسول الله صلى الله عليه وسلم : طالب الجنة ، لا ينام طالبها و هارب النار كذالك هاربها .

(١٢/٣٢٩) قال السيد الامام أبو شاكر : رأيت على نسخة الشيخ أبى الفضل محمد بن على الخراساني المهتدي أنه سئل الشيخ الفقيه أبو الحسن على بن الحسين عن سبب هذه الأحاديث . فقال : قال لى شيخى أبو داؤد أن شيخه أبا القاسم منصور حدثه أن جعفر بن نسطور رحمه الله قال : كنت مع النبى صلى الله عليه

خائنا مخونا . ثم ينزع الله منه الرحمة . فيصير فظا غليظا . ثم يخلع منه دين الاسلام
وسلم في غزوة تبوك فسقط سوطه فناولته إياه و سألته الدعاء فقال مد الله في عمرك
مدا . و مد بها صوته . فعاش جعفر بن نسطور مائتى و ثمانين سنة . و عاش أبو
القاسم منصور سبعين سنة أو أكثر من ذالك . و عاش أبو داؤد مائة و عشرين سنة
و مات جعفر بن نسطور بالبصرة و دفن عند قبر مالك بن مالك رحمة الله عليهما و
علينا .
تمت الاحاديث .

(٩) السباعيات صحيفة خراش عن أنس بن مالك رض

أخبرنى والدى أبو سعد إسماعيل بن يوسف انا ابو إبراهيم الخليل بن عبد الجبار الفزاري نا الشريف أبو الحسن محمد بن على المهتدي بالله ببغداد فى داره من لفظه نا ابو الحسن على بن محمد السكري الحرمي نا ابو سعيد الحسن بن على بن زكريا ابن صالح البصري العدوي نا خراش مولىٰ انس عن انس (٢٤/الف) قال :

(١/٣٣٠) قال رسول الله صلى الله عليه وسلم : الصوم جنه .

(٢/٣٣١) و به عن أنس عن النبى صلى الله عليه و على آله وسلم قال : إن للجنة بابا يقال له الريان لا يدخل منه إلّا الصائمون .

(٣/٣٣٢) و به عن أنس عن النبى صلى الله عليه وسلم : من تأمل خلق إمرأة حق (؟) له حجم عظامها من وراء ثيابها و هو صائم ، فقد أفطر .

(٤/٣٣٣) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم يقول الله تعالىٰ : كل عمل ابن آدم هو له إلا الصوم . فإنه لى و انا أجزى به .

(٥/٣٣٤) و به عن أنس عن النبى صلى الله عليه وسلم : للصائم فرحتان . فرحة عند إفطاره و فرحة عند لقاء الله . و لخلوف فم الصائم أطيب عند الله من ريح المسك .

(٦/٣٣٥) و به عن أنس عن النبى صلى الله عليه وسلم أنه قال : من صام يوما تطوعا فلو أعطى ملأ الارض ذهبا ما وفى أجره دون يوم الحساب .

(٧/٣٣٦) و به عن أنس عن النبى صلى الله عليه وسلم أنه قال : الحياء خير كله .

(٨/٣٣٧) و به عن أنس عن النبى صلى الله عليه وسلم أنه قال : أوّل ما ينزع الله تعالى من العبد الحياء : فيصير . . . ؟ ممقوتا . ثم ينزع منه الامانة . فيصير

من عنقه. فيصير لعينا ملعونا .

(٩/٣٣٨) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم : حياتى خيرلكم و موتى خيرلكم. أما حياتى فاحدث لكم. و أما موتى فيعرض علىّ اعمالكم عشية الاثنين والخميس. فما كان من عمل صالح حمدت الله تعالى عليه ، و ما كان من عمل سيئ استغفرت الله لكم .

(١٠/٣٣٩) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم : الحياء و الايمان فى قرن واحد ، فاذا سلب أحدهما اتبعه الآخر .

(١١/٣٤٠) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم : من قال «سبحان الله و بحمده» كتب الله تعالى الف الف حسنة. (٢٤/ب) و محا عنه الف الف سيئة. و رفع له الف الف درجة. و من زاد، زاده الله ، و من استغفر الله غفر الله له .

(١٢/٣٤١) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم : لذكر الله عزوجل خير من حطم السيوف فى سبيل الله تعالى .

(١٣/٣٤٢) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم : من قرأ مائة آية من كتاب الله ، كتبه الله تعالى من القانتين. و من قرأ مائتى آية لم يكتب من الغافلين. و من قرأ ثلث مائة آية لم يحاجه القرآن .

(١٤/٣٤٣) و به عن أنس قال : قال رسول الله صلى الله عليه وسلم ، و خرج علينا ذات يوم على أصحابه ، قال : من ضمن لى ضمنت له الجنة. فقال ابو هريرة : فداك ابى و امّى أنا أضمنها لك ما هما ؟ فقال رسول الله صى الله عليه وسلم : من ضمن لى مابين لحييه و ما بين رجليه ضمنت له الجنة .

(١٥/٣٤٤) أخبرنا والدى انا الخليل الفزاري نا ابو جعفر محمد بن محمد بن الحسين السمرقندي نا الشريف ابو عبد الله محمد بن على بن عبدالرحمن العلوي بالكوفة نا ابو حفص عمر بن ابراهيم الكتاني ، و ابو بكر حمد بن محمد الفارسي سنة ثمان عشر و ثلاثمائه قالا نا أبو سعد العدوي نا خراش عن انس عن رسول الله صلى الله عليه وسلم نحو ما رواه القاضي المهتدي بالله الاحاديث ، و زاد حكاية باسناده عن ابى سعيد العدوي قال : مررت بالبصرة بباب عباد بن أبى

العاص الثقفي و الناس يجتمعون فى منحل طحان. فملت إليهم ، لا نظر كما ينظر الغلمان فاذا انا بهذا الشيخ فقلت من هذا ؟ فقالوا هذا خراش بن عبد الله مولى أنس بن مالك. قلت له كم سنه ؟ قال ثلاثون و مائة سنة. فزحمت الناس و دخلت إليه ، و بين يديه صحيفة يكتبون الحديث. و كتب هذه الأربعة عشر حديثا و الباقون حفظا فى سنة اثنتين و عشرين و مائتين و انا ابن اثنتى عشرة سنة .
وصلى الله على سيدنا محمد و آله اجمعين .

(٢٥/ ألف) (١٠) صحيفة عبدالرزاق عن معمر عن الزهرى عن سالم بن عبدالله بن عمر عن ابيه .

أخبرنا المؤفق بن سعيد بن هبة الله النيسابوري رحمه الله بها ، انا ابو على الحسن ابن ابى القاسم محمد الصفار ، انا ابو سعيد عبد الرحمن بن حمدان الفروي ، انا ابو محمد عبدالله بن محمد بن زياد السندي ، انا جدى لأمى إبراهيم بن أحمد بن عبدالله بن ابى نصر. و ابو محمد عبدالله بن محمد بن عبدالرحمن بن شيرويه قالا نا إسحاق بن إبراهيم بن مخلد الحنظلي رحمه الله ، انا عبدالرزاق ، نا معمر عن الزهرى عن سالم عن أبيه رضى الله عنه .

(١/٣٤٥) قال : كان رسول الله صلى الله عليه وسلم يرفع يديه حين يكبر حتى تكونا حذومنكبيه او قريبا من ذالك. و إذا ركع فعل ذالك. و إذا رفع رأسه فعل ذالك. و لا يفعل ذالك في السجود .

(٢/٣٤٦) و به عن رسول الله صلى الله عليه وسلم قال : لا تمنعوا إماء الله أن يصلين فى المساجد. فقال ابن لابن عمر : والله لنمنعهن. قال ابن عمر : فعل الله بك ؛ أقول لك قال رسول الله صلى الله عليه وسلم وتقول نمنعهن .

(٣/٣٤٧) و به أنه سمع رسول الله صلى الله عليه وسلم ، حين رفع رأسه فى الصبح من الركعة الآخره قال : أللهم العن فلانا وفلانا. دعا على ناس من المنافقين. قال : فانزل الله «ليس لك من الأمر شئ أو يتوب عليهم أو يعذبهم فإنهم ظالمون» .

(٤/٣٤٨) و به عن رسول الله صلى الله عليه وسلم قال : نهى رسول الله صلى الله عليه وسلم عن بيع التمرة بالتمرة و نهى عن بيع ثمرة حتى يبدو صلاحها .

(٥/٣٤٩) و به ان رسول الله صلى الله عليه وسلم صلى المغرب و العشاء بالمزدلفة

جميعا .

(٦/٣٥٠) و به أن رسول الله صلى الله عليه وسلم نهى عن أكل لحوم الأضاحى بعد ثلاث . قال : و كان ابن عمر يأكل (؟ لا يأكل) لحم الاضاحى فوق ثلاث .

(٧/٣٥١) و به أن رسول الله صلى الله عليه وسلم حلق رأسه فى حجته .

(٨/٣٥٢) و به ان رسول الله صلى الله عليه وسلم مر برجل من الأنصار. و هو يعظ أخاه من الحياء فقال رسول الله صلى الله عليه وسلم : دعه فان الحياء من الايمان .

(٩/٣٥٣) و به أن رسول الله صلى الله عليه وسلم أذن لضعفة أهله من المزدلفة بليل. قال : كان ابن عمر يقدم ضعفة أهله . قال : فيقومون بالمزدلفة فيذكرون الله ثم يأتون منا لصلوة الصبح او بعد ذالك - هؤلاء هؤلاء ضعفة اهله : و يقول أذن لهم رسول الله صلى الله عليه وسلم فى ذالك .

(١٠/٣٥٤) و به أن رسول الله صلى الله عليه وسلم مر بابن صياد فى نفر من أصحابه ، و هو يلعب مع الغلمان عند بنى مغالة و هو غلام ، و لم يشعر حتى ضرب رسول الله صلى الله عليه وسلم بيده على ظهره. فقال رسول الله صلى الله عليه وسلم : يا ابن الصياد أتشهد انى رسول الله. فقال ابن صياد أشهدأنك رسول الاميين. قال ابن صياد للنبى صلى الله عليه وسلم : أتشهد انى رسول الله ؟ فقال له رسول الله صلى الله عليه وسلم : آمنت بالله و برسوله. ثم قال له رسول الله صلى الله عليه وسلم : يا ابن صياد : ما يأتيك ؟ قال يأتينى صادق و كاذب. فقال رسول الله صلى الله عليه وسلم : خلط عليك الأمر. فقال رسول الله صلى الله عليه وسلم يابن صياد : خبأت لك خبئاً . قال وخبأله : «يوم يأتى السماء بدخان مبين». فقال ابن صياد : يا رسول الله هو الدوخ. فقال له اخسئ فلن تعد قدرك. فقال عمر : يا رسول الله ائذن لى فأضرب عنقه . قال : ان يكن الذى نرى فلن تستطيع . و إن لم يكن فلا خير لك فى قتله .

(١١/٣٥٥) و به عن ابن عمر قال لقيت ابن صياد يوما ، و معه رجل من اليهود فاذا عينه قد طفيت و كان سحار وجهه مثل عين الجمل. فلما رأيتها قلت: ابن صياد أنشدك الله متى طفيت عينيك ؟ قال فمسح أو قال : لا أدرى والرحمن

فقلت: كيف لا و هى فى رأسك (٢٦/الف) فزعم لى اليهودى أنى ضربت بيدى على صدره. و لا اعلم أنى فعلت ذالك. فقلت: اخس ء فلم تعدو قدرك قال: أجل لا أعدو قدرى. قال وذكر شيأ لا أحفظه. قال فذكرت ذالك لحفصة فقال: اجتنب هذا الرجل فأنا نتحدث أن الدجال يخرج عند غضبة يغضبها.

(١٢/٣٥٦) و به قال رسول الله صلى الله عليه وسلم: يقاتلكم اليهود فتسلطون مليهم حتى يقول [الحجر] للمسلم هذا يهودى فاقتله.

(١٣/٣٥٧) و به عن ابن عمر قال: انطلق رسول الله صلى الله عليه وسلم و أبى بن كعب رضوان الله عليه، حتى أتيا النخل الذى فيه ابن صياد. حتى إذا دخلا النخل طفق رسول الله صلى الله عليه وسلم يتقى بجذوع النخل يريد ان يختله ليسمع عن ابن صياد شيأ قبل ان يراه. و هو مضطجع على فراش له. وله زمزمة. فرأت أمه النبى صلى الله عليه وسلم و هو يتقى بجذوع النخل. فقالت: أى صاف محمد. فثار. فقال رسول الله صلى الله عليه وسلم: لو تركته لبيّن.

(١٤/٣٥٨) و به أن رسول الله صلى الله عليه وسلم قال: من باع عبدا وله ماله فماله للبائع إلا أن يشترط المبتاع. و من باع نخلا بعد ما أبرت فان ثمرة نخله للبايع إلاان يشترط المبتاع.

(١٥/٣٥٩) و به قال: بعث رسول الله صلى الله عليه وسلم خالد بن الوليد إلى بنى -- قال أحسبه جذيمة: قال فدعاهم إلى الاسلام. قال: فلم يحسنوا أن يقولوا أسلمنا. فجعلوا يقولون: صبأنا صبأنا. و جعل خالد بهم أسرا و قتلا. و دفع كل رجل منا أسيرا. حتى إذا كان يوما قال خالد يقتل كل رجل منكم أسيره: قال ابن عمر فقلت: والله لا أقتل أسيري. ولا يقتل أحد من أصحابى اسيره. فقدمنا على النبى صلى الله عليه وسلم فذكر له صنيع خالد. فرفع النبى صلى الله عليه وسلم يديه و قال: اللهم أبرأ إليك مماصنع خالد مرتين.

(١٦/٣٦٠) و به قال: كان رسول الله صلى الله عليه وسلم إذا عجل (٢٦/ب) به السير جمع بين المغرب و العشاء.

(١٧/٣٦١) و به عن ابن عمر قال: رأيت الذين يشترون الطعام جزافا يضربون على عهد رسول الله صلى الله عليه وسلم أن يبيعه أحدهم حتى يبلغه إلى

رحله .

(١٨/٣٦٢) وبه عن ابن عمر قال : العمرة فى شهور الحج تامة قد عمل بها رسول الله صلى الله عليه وسلم وأنزل الله فى كتابه .

(١٩/٣٦٣) و به قال : وسئل ابن عمر عن متعة الحج في أشهر الحج. فأمر هذا. فقيل إنك تخالف أباك. فقال : إن عمر لم يقل الذى تقولون. فقال عمر : إنكم أن تفردوا بالعمرة بغير أشهر الحج أتم العمرة أى إن العمرة فى شهور الحج لا تكون إلا بهدى. و أراد أن يزار البيت بغير أشهر الحج. فجعلتموها حراما و عاقبتم الناس عليها و قد أحلها الله و عمل بها رسول الله صلى الله عليه وسلم. فإذا أكثروا عليه قال : فكتاب الله أحق أم قول عمر ؟

(٢٠/٣٦٤) و به عن ابن عمر قال : كان رسول الله صلى الله عليه وسلم يحدث قال : رأيتنى بينا أنا نائم إذا أتيت بقدح. فشربت منه. فإذا الذى يخرج من أظفارى. فأعطيت فضلته عمر. قالوا فما ذا أولت يا رسول الله ؟ قال : العلم.

(٢١/٣٦٥) وبه عن رسول الله عليه السلام : لا حسد إلا على اثنين فذكر مثله سواء.

(٢٢/٣٦٦) و به قال رسول الله صلى الله عليه وسلم لا يقيمنّ أحدكم أخاه من مجلسه و يجلس فيه. قال ابن عمر ، يقوم الرجل من مجلسه و لا يجلس فيه .

(٢٣/٣٦٧) و به قال : سمعت النبى صلى الله عليه وسلم يقول من جاء منكم إلى الجمعة فليغتسل .

(٢٤/٣٦٨) و به قال : قام رجل فى المسجد. فقال : من إين أُهلُّ يا رسول الله ؟ فقال : مهل أهل المدينة من ذى الحليفة. و أهل الشام من الجحفة. و أهل نجد من قرن. و يزعمون أن أهل اليمن من يلملم.

(٢٥/٣٦٩) و به قال : سمعت ما لكا يقول : وقّت رسول الله صلى الله عليه وسلم لأهل العراق قرن. فقلت من يحدثك بهذا؟ قال نا عبدالله (٢٧/الف) فقال نافع عن ابن عمر قال فحدث به معمرا. فقال خرجت مع أيوب إلى قرن. فاعتمر منها. قال فقال : لى بعض أهل المدينة : إن مالكا محا هذا الحديث من كتابه .

(٢٦/٣٧٠) و به أن [غيلان] بن سلمة أسلم و عنده عشر نسوة. فأمر رسول الله صلى الله عليه وسلم أن يختار منهن أربعا .

(٢٧/٣٧١) به قال كان الرجل إذا رأى الرؤيا فى حياة رسول الله صلى الله عليه وسلم قصها على رسول الله صلى الله عليه وسلم فكنت أتمنى أن أرى رؤيا ، أقصها على رسول الله صلى الله عليه وسلم عليه وسلم. فكنت شابا عزبا ، و كنت إماما فى المسجد على عهد رسول الله صلى الله عليه وسلم . فرأيت فى النوم كأن ملكين أخذانى فذهبا إلى النار ، فإذا هى مطوية كطى البئر ، و إذا لها قرنان ، و إذا فيها ناس قد عرفتهم. فجعلت أقول ؟ أعوذ بالله من النار. فلقيهما ملك آخر ، فقالا لى : لم تفزع ؟ فقصصتها على حفصة. فقصتها على رسول الله صلى الله عليه وسلم. فقال : نعم الرجل عبدالله لو كان يصلى من الليل. قال سالم و كان ابن عمر بعد لا ينام من الليل إلا قليلا .

(١١) صحيفة جويرية عن نافع عن عبدالله .

أخبرنا الشيخ الامام ثقة الدين محدث خراسان و شيخ الحرمين و العراقين أبو القاسم زاهر بن طاهر السحامي بقراءتى عليه بنيسابور في مدرسة السراجين في شهر شعبان ، سنة تسع و عشرين وخمسمائة . قال نا الشيخ أبو سعد محمد بن عبدالرحمن بن محمد الكنجرون (٢٧/ب) بقرأة الفقيه الحسين السمر قندي فى ربيع الآخر سنة اثنتين و خمسين و اربع مائة . نا أبو عمرو محمد بن أحمد بن حمدان ابن على بن عبدالله بن سفيان الحيري ، انا أبو العباس الحسن بن سفيان الشيباني السنبوي (؟) بنسأ و ابو يعلي أحمد بن على بن المثني الموصلي بالموصل . و الفاظهما سواء الا المميز منهم قالا نا عبدالله بن محمد بن أسماء نا جويرية بن أسماء عن نافع عن عبدالله بن عمر .

(١/٣٧٢) أن رسول الله صلى الله عليه وسلم كان ينهى إذا كان نفر ثلثة أن يتناجى اثنان منهم دون الثالث .

(٢/٣٧٣) و به عن نافع اَن عبدالله كان يقول : إن رسول الله صلى الله عليه وسلم قال : ألا إن أحدكم إذا مات عرض عليه مقعده بالغداة و العشى . إن كان من أهل الجنة ، فمن أهل الجنة و إن كان من أهل النار ، فمن أهل النار ، حتى يبعثه الله يوم القيامة .

(٣/٣٧٤) و به عن نافع عن عبدالله أن رسول الله صلى اللهعليه وسلم قال : من أعتق الحق شركا له فى مملوك فقد وجب عليه أن يعتق ما بقى منه ، إن كان له من المال ما لم يبلغ ثمنه يقام فى ماله فيه عدل يدفع إلى أصحابه حصتهم و يخلى سبيل المعتق .

(٤/٣٧٥) و به عن عبدالله قال : بلغ رسول صلى الله عليه وسلم عن عمر، و

يحلف بأبيه ، و هو فى ركب يسير معهم . فناداهم رسول الله صلى الله عليه وسلم ، فقال : إن الله ينهاكم أن تحلفوا بآبائكم فمن كان حالفا فليحلف بالله أو ليصمت .

(٥/٣٧٦) و به عن نافع أن عبدالله قال : قال رسول الله صلى الله عليه وسلم : أرى كلكم راع و كلكم مسئول عن رعيته . ألافان الأمير الذى على الناس راع عليهم . و هو مسئول عنهم . والرجل راع على أهل بيته . و هو مسئول عنهم . و امرأة الرجل راعية على بيت زوجها ، و ولده ، و هى مسئوله عنهم . و عبدالرجل راع على مال سيده ، و هو مسئول عن رعيته . ألا فكلكم راع و كلكم مسئول .

(٦/٣٧٧) و به عن عبدالله قال : قطع رسول الله (٢٨/الف) صلى الله عليه وسلم يد السارق فى مجن ثمنه ثلاثة دراهم .

(٧/٣٧٨) و به عن عبدالله أن رسول الله صلى الله عليه وسلم كان يخرج زكاة الفطر صاعا من تمر أوصاعا من شعير. و كان عبدالله يقول : جعل الناس عدل مدين من حنطة

(٨/٣٧٩) و به عن عبدالله أن رسول الله صلى الله عليه وسلم صنع خاتما من ذهب . و كان يجعل فصه فى بطن كفه . إذا لبسه فى يده اليمنى ، فاصطنع الناس . و قال أبو يعلى صنع الناس خواتيم من ذهب . فجلس رسول الله صلى الله عليه وسلم على المنبر ، فنزعه . فقال : إنى كنت ألبس هذا الخاتم و اجعل فصه فى بطن كفى . فرمى به . و قال : والله لا ألبسه أبدا . فنبذ رسول الله صلى الله عليه وسلم الخاتم و نبذ الناس خواتيمهم .

(٩/٣٨٠) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : من أمسكَ كلبا إلا كلب ضارى، أو كلب ماشية، فإنه ينقص من أجره كل يوم قيراطان. فقيل له إن أبا هريرة يقول : أو كلب زرع ؟ قال : إن أبا هريرة رجل زراع .

(١٠/٣٨١) و به عن عبدالله عن النبى صلى الله عليه وسلم أنه حرق نخل بنى النضير فقطع . و هى البويرة . و لها يقول حسان:

وهـان على سراة بنـى لوى
حريق بالـبـويرة مستـطير .

(١١/٣٨٢) و به عن عبـدالله أن رسـول الله صلى الله عليه وسلم قال : إنما أجلكم فى أجل ما خلامن الأمم كهاتين : صلوة العصر إلى مغرب الشمس. و إنما مثلكم و مثل اليهود والنصارى كمثل رجل استعمل عمالا فقال : من يعمل لى إلى نصف النهار على قيراط ؟ فعملت اليهود. ثم قال : من يعمل لى من نصف النهار الى صلوة العصر على قيراط قيراط ؟ فعملت النصارى من نصف النهار إلى صلوة العصر على قيراط قيراط. ثم قال من يعمـل لى من صلوة العصر الى (٢٨/ب) مغرب الشمس على قيراطين قيراطين ؟ ألا فأنتم الذين تعملون من صلوة العصر إلى مغرب الشمس على قيراطين قيراطين. ولكم الأجر مرتين. فغضب اليهود والنصارى و قالوا : نحن أكثر عملا و أقل عطاء. قال : هل ظلمتكم من حقكم شيئا ؟ قالوا : لا. قال: فإنه فضلى أعطيته من شئت .

(١٢/٣٨٣) و به عن عبدالله أن رسول الله صلى الله عليه وسلم سابق بين الخيل فيرسل من الحفيا الخيل التى ضمرت. و كان أمدها ثنية الوداع و سابق بين الخيل التى لم تضمر. كان أمدها من الثنية الى مسجد بنى زريق. قال : و أخبرنى أن عبدالله كان يسابق بها .

(١٣/٢٨٤) و به عن عبدالله بن عمرأن عمر بن خطاب جعل فرساله فى سبيل الله. فحمل رسول الله صلى الله عليه وسلم على ذاك الفرس رجلا . و قال يا رسول الله إن الذى حملت على الفرس و جدته يبيعها ، فأشترى منه يا رسول الله ؟ قال : لا تشتر ، و لا تعد فى صدقتك .

(١٤/٣٨٥) و به عن نافع أن عبدالله كان يقول : قال رسول الله صلى الله عليه وسلم : لا تبيعوا التمر حتى يبدو صلاحه - نهى البائع و المشترى. و نهى رسول الله صلى الله عليه وسلم عن المزابنة. والمزابنة ، أن يبيع الرجل حائطه ان كان نخلا بتمر كيلا فلو كان كرما بزبيب كيلا و إن كان زرعا بطعام كيلا .

(١٥/٣٨٦) و به عن عبدالله أن رسول الله صلى الله عليه وسلم نهى أن ينبذ واحد نبيذا فى شئ مزفت أو فى القرع. والقرع الدباء .

(١٦/٣٨٧) و به عن عبدالله أنه قال بينا رسول الله صلى الله عليه وسلم يصلى بين يدى الناس فراى فى المسجد نجاسة. فحكها بيده. فلما انصرف من صلوته

تغيظ على الناس. ثم قال إن أحدكم إذا كان في الصلوٰة فان الله تعالىٰ قبل وجهه فلا يتخمن أحد قبل وجهه و هو فى الصلوة .

(١٧/٣٨٨) (٢٩/الف) و به عن عبدالله قال ذكر يوم عاشوراء عند رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم : يوم كان يصومه أهل الجاهلية. فمن أحب منكم أن يصومه فليصمه و من كره فليدعه .

(١٨/٣٨٩) وبه عن عبدالله بن عمر قال : أُرى رجال من أصحاب النبى صلى الله عليه وسلم أن ليلة القدر فى العشر الاواخر من رمضان ، فقال رسول الله صلى الله عليه وسلم : أسمع رؤيا كم قد تواطئت علّى أنها فى العشر الاواخر. فمن كان منكم متحريها فليتحرها فى العشر الأواخر فإنها فيها .

(١٩/٣٩٠) و به عن عبدالله بن عمر أن رسول الله صلى الله عليه وسلم قال : إن الرؤيا الصالحه جزء من سبعين جزءا من النبوة .

(٢٠/٣٩١) و به عن عبدالله قال قال رسول الله صلى الله عليه وسلم : إذا رأى أحدكم الجنازة فان لم يكن ماشيا معها فليقم حتى تجاوزه أو توضع قبل أن تجاوزه .

(٢١/٣٩٢) و به عن نافع أن عبدالله حدثه أنهم كانوا يتبايعون الطعام على عهد رسول الله صلى الله عليه وسلم من الركبان. فنهاهم ان يبيعوه فى مكانه الذى ابتاعوه فيه حتى يبلغوه إلى سوق الطعام .

(٢٢/٣٩٣) و به عن عبدالله عن النبى صلى الله عليه وسلم أنه أعطى خيبر اليهود على أن يعملوها و يزرعوها و لهم شطر ما يخرج منها .

(٢٣/٣٩٤) و به عن نافع أن عبدالله أخبره أن المسيح ذكر بين ظهرانى الناس. فقال رسول الله صلى الله عليه وسلم : إن الله ليس بأ عور. ألا أن المسيح الدجال أعور عين اليمنى كأنها عنبة طافية .

(٢٤/٣٩٥) و به عن نافع أن عبدالله أخبره أن رجلا سأل رسول الله صلى الله عليه وسلم و هو على المنبر. فقال : يا رسول الله ما ترى فى أكل الضب ؟ فقال لا آكل و لا أحرمه .

(٢٥/٣٩٦) و به عن عبدالله قال : إن رسول الله صلى الله عليه وسلم قال : المتبايعان أحد هما على صاحبه بالخيار ما لم يتفرقا .

(٢٦/٣٩٧) و به عن عبدالله عن النبى صلى (٢٩/ب) الله عليه وسلم قال : لا يبيع أحدكم على بيع أخيه. و لا يخطب على خطبة أخيه حتى يأذن له .

(٢٧/٣٩٨) و به عن عبدالله أن رسول الله صلى الله عليه وسلم نهى عن مواشى الناس أن يحلب بغير إذن إهلها. أيحب أحدكم أن يؤتى مشربته التى فيها طعامه فيكسر بابها فينتقل ما فيها ؟ فان ضروع مواشيهم فيها طعامهم فلا يحلبن أحد ماشية أحد بغير أذنه .

(٢٨/٣٩٩) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : عذبت امراة فى هرة سجنتها حتى ماتت. فدخلت فيها النار. و لا هى أطعمتها أوسقتها. إذ هى حبستها. و لا هى تركتها ، فتاكل من خشاش الأرض .

(٤٠٠/٢٩) و به عن نافع أن عبدالله أخبره أن عمر بن الخطاب رأى حلة سيراء من حرير. فقال : يا رسول الله لو ابتعت هذه الحلة فلبستها للوفد و يوم الجمعة ؟ فقال : إنما يلبس هذه من لاخلاق له فى الآخرة .

(٤٠١/٣٠) و به عن نافع عن عبدالله أخبره أن رسول الله صلى الله عليه وسلم بعث إلى عمر بحلة سيراء من حرير كساها إياه فقال عمر : يا رسول الله كسوتنيها و قد سمعتك تقول فيها ماقلت ؟ فقال رسول الله صلى الله عليه وسلم : أنا بعثتها لتبيعها أو لتكسوها بعض نسائك .

(٤٠٢/٣١) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : أمامكم حوض كما بين جرباء و أذرح .

(٤٠٣/٣٢) وبه عن عبد الله أن رسول الله صلى الله عليه وسلم قال : مثل المنافق كمثل الشاة العائره بين الغنمين تسير إلى هذه مرة والى هذه مرة لا تدرى أيهما تتبع .

(٤٠٤/٣٣) و به انّ عبدالله حدثه أن رسول الله صلى الله عليه وسلم واصل. فواصل الناس. فشق عليهم الوصال. فنها هم رسول الله صلى الله عليه وسلم. فقالوا يا رسول الله أنت تواصل. قال : إنى لست كهيئتكم. إنى أطعم وأسقى .

(٤٠٥/٣٤) و به عن عبدالله أن رسول (٣٠/الف) الله صلى الله عليه وسلم فرق بين رجل و امرأة من الانصار قذف امرأته فجاء حلفها (؟ فاحلفهما) رسول

الله صلى الله عليه وسلم ثم فرق بينهما .

(٤٠٦/ ٣٥) و به أن عبدالله بن عمر قال : قام رجل فنادى رسول الله صلى الله عليه وسلم . فقال : ماذا تأمرنى أن نلبس من الثياب إذا أحرمنا ؟ فقال رسول الله صلى الله عليه وسلم : لا تلبسوا القميص و لا السراويلات ولا البرانس و لا العمائم و لا الخفاف ، إلا أن يكون أحد ليست له نعلان . و ليلبس الخفين أسفل من الكعبين . و لا تلبسوا شيأ من الثياب مسه زعفران . و لا ورس . و لا تنقب المرأة الحرام . و لا تلبس القفازين .

(٤٠٧/ ٣٦) و به أن عبدالله أخبره أن رسول الله صلى الله عليه وسلم قال : إن الكافر يأكل فى سبعة أمعاء و المؤمن يأكل فى معا واحد .

(٤٠٨/ ٣٧) و به أن رسول الله صلى الله عليه وسلم قال : إذا نصح العبد لسيده وأحسن عبادة الله كان له من الأجر مرتين .

(٤٠٩/ ٣٨) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : مثال القرآن إذا عاهد عليه صاحبه فقام به من الليل و النهار كمثل الابل المعقلة إذا عاهد عليه صاحبها أمسكها و إن أطلق عقلها ذهبت و كذالك صاحب القرآن .

(٤١٠/ ٣٩) و به عن عبدالله أن رسول الله صلى الله عليه وسلم رجم يهوديين رجلا و امرأة زنيا . فأتت اليهود إلى النبى صلى الله عليه وسلم . فقالوا : إن هذين زنيا . فقال رسول الله صلى الله عليه وسلم : ما تجدون فى التوراة ؟ قالوا نسخمهما ــ و قال ابو يعلى نعيرهما (؟ نخزيهما) و نجلدهما ــ فقال رسول الله صلى الله عليه وسلم : كذبتم والله . إن فيها الرجم . فأتوا بالتوراة فأتلوها إن كنتم صادقين . و قال عبدالله بن سلام كذبتم إن فيها الرجم . قال : فأتوا بالتوراة . قال فأتوا بالتوراة ينشرونها . فجاء رجل من اليهود يقال له ابن صوريا ، أعور . فوضع يده على آية الرجم . وجعل يقرأ ما قبلها (٣٠/ب) وما بعدها . فقال عبدالله بن سلام : إرفع يدك . فرفع يده فوجد آية الرجم . فقالت اليهود : نعم يا محمد فيها آية الرجم . فأمر بهما رسول الله صلى الله عليه وسلم . فرجما . قال عبدالله بن عمر و أنا فيمن رجمهما يومئذ .

(٤١١/ ٤٠) و به (عن) عبدالله أن رسول الله صلى الله عليه وسلم كان يأمر من

جاء الجمعة بالغسل .

(٤١٢/٤١) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : إن الغادرينصب له لواء يوم القيامة عند استه يقال هذه غدرة فلان .

(٤١٣/٤٢) و به عن عبدالله بن عمر أنه أخبره أن عمر سأل رسول الله صلى الله عليه وسلم . فقال يا رسول الله أينام أحدنا و هو جنب ؛ فقال رسول الله صلى الله عليه وسلم : نعم إذا توضأ .

(٤١٤/٤٣) و به عن عبدالله عن النبى صلى الله عليه وسلم أنه قال : من شرب الخمر فى الدنيا لم يشربها فى الآخرة إلّا أن يتوب .

(٤١٥/٤٤) و به عن نافع أن عبدالله قال : أذن رسول الله صلى الله عليه وسلم فى قتل خمسة من الدواب للحرام : الغراب و الحديا والعقرب والفارة والكلب العقور .

(٤١٦/٤٥) و به عن عبدالله أن رسول الله صلى الله عليه وسلم كان إذا فعل [قفل] كبر ثلاثا : ثم قال : لا إله إلا الله وحده لا شريك له . له الملك و له الحمد ، و هو على كل شئ قدير ، آئبون تائبون عابدون ساجدون لربنا حامدون . صدق الله وعده ، و نصر عبده ، و هزم الاحزاب وحده .ـ

إلى ههنا عن الحسن و أبى يعلى جميعا . و هذا الحديث الواحد عن الحسن بن سفيان دون أبى يعلى . أخبرنا الحسن بن سفيان نا عبدالله نا جويرية عن نافع عن عبدالله ـ

(٤١٧/٤٦) أن رسول الله صلى الله عليه وسلم قضى عند بيع المال أن الثمر للذى أبر إلا أن يكون الذى اشترى المال فاشترط أن الثمرة له .

ـ ومن ههنا عن أبى يعلى الموصلي وحده إلى آخره دون الحسن بن سفيان :ـ

(٤١٨/٤٧) أخبرنا الامام أبو القاسم ، نا أبو سعد ، نا أبو عمرو ، انا أبو يعلى أحمد بن على بن المثنى الموصلي ، نا عبدالله بن محمد بن أسماء نا جويرية بن أسماء . عن نافع (٣١/الف) عن ابن عمر عن النبى صلى الله عليه وسلم : أنه سئل عن صلوة الليل . قال : صلوة الليل مثنى مثنى . فاذا خفت الصبح فأوتر بواحدة و اجعل آخر صلوٰتك وترا .

(٤١٩/٤٨) و به عن عبدالله عن حفصه أم المؤمنين عن النبى صلى الله عليه وسلم كان يصلى ركعتين إذا طلع الفجر .

(٤٢٠/٤٩) و به عن عبدالله أن رسول الله صلى الله عليه وسلم كان إذا أجد به السير جمع بين المغرب و العشاء .

(٤٢١/٥٠) وبه عن نافع عن عبدالله قال رسول الله صلى الله عليه وسلم : قبل الظهر ركعتين و بعد ها ركعتين و بعد المغرب ركعتين و بعد العشاء ركعتين و بعد الجمعه ركعتين. فأما المغرب والعشاء ففى بيته .

(٤٢٢/٥١) و به أن عبدالله أخبره أن رسول الله صلى الله عليه وسلم كان إذا وجد البرد الشديد فى السفر صلى فى رحله. و أمر المؤذنين فاذنوا من معه أن يصلوا فى الرحال. و فى الليلة المطيرة .

(٤٢٣/٥٢) و به عن نافع أن عبدالله أخبره أن رسول الله صلى الله عليه وسلم دخل الكعبة هو و أسامةبن زيد و عثمان بن طلحة. و بلال فمكث فى البيت. فأطال. ثم خرج رسول الله صلى الله عليه وسلم ، و دخل عبدالله على إثره أول النـاس. قال عبدالله فسألت بلالا أين صلى رسول الله عليه وسلم ؟ فقال بين العمودين المقدمين .

(٤٢٤/٥٣) و به عن نافع أن عبدالله قال له رجل من بنى ليث أن أبا سعيد الخدرى ذكره عن رسول الله صلى الله عليه وسلم حديثا فى الورق بالورق والذهب بالذهب. قال نافع فذهب عبدالله وأنا حتى دخل على أبى سعيد. قال عبدالله إن هذا أخبرنى أنـك تخبر أن رسول الله صلى الله عليه وسلم نهى عن بيع الورق بالورق إلا مثلابمثل. و عن بيع الذهب بالذهب إلا مثلا بمثل. فأشار أبو سعيد أصبعيه إلى عينيه و أذنيه. فقال أبصرت عيناى و سمعت أذ ناى رسول الله صلى الله عليه وسلم (٣١/ب) يقول : لا تبيعوا الذهب بالذهب إلامثلا بمثل. و لا تبيعوا الورق بالورق الا مثلا بمثل. و لا تشفوا بعضها على بعض. و لا تبيعوا شئيا منها غائبا بناجز إلا يدا بيد .

(٤٢٥/٥٤) و به عن نافع عن عبدالله أن رسول الله صلى الله عليه وسلم قال : إن الذى يفوته العصر كأنما وتر اهله و ماله .

(٤٢٦/٥٥) و به عن عبدالله أن رسول الله صلى الله عليه وسلم قال : من حمل

علينا السلاح فليس منا .

(٥٦/٤٢٧) و به عن نافع أن زيد بن عبدالله بن عمر أخبره أن عبدالله بن عبدالرحمن بن أبى بكر أخبره أن أم سلمة زوج النبى صلى الله عليه وسلم أخبرته أن رسول الله صلى الله عليه وسلم قال : إن الذى يشرب فى إناء فضة إنما يجر جر فى نار جهنم .

(٥٧/٤٢٨) و به عن نافع أن عبدالله أخبره أن رسول الله صلى الله عليه وسلم قال : إن الذى يجر ثوبه من الخيلاء ـ قال أبو يعلى أحسبه . قال ـ لا ينظر الله إليه يوم القيامة .

(٥٨/٤٢٩) و به عن نافع أن عبدالله أخبره ان رسول الله صلى الله عليه وسلم بعث سرية إلى نجد منهم عبدالله فغنموا غنائم كثيرة . فكان سهمانهم اثنا عشر بعيرا . و نفل كل إنسان منهم بعيرا .

(٥٩/٤٣٠) و به عن نافع أن صفية بنت أبى عبيد حدثته عن حفصه أو عن عائشة أو عن كلتيهما . أن رسول الله صلى الله عليه وسلم قال : لا يحل لا مرأة تومن بالله و اليوم الآخر ـ أو تومن بالله و رسوله ـ أن تحد على ميت فوق ثلاثة أيام إلا على زوجها .

(٦٠/٤٣١) و به عن نافع ان عبدالله بن عمر طلق امرأته و هى حائض . فذهب عمر بن الخطاب إلى رسول الله صلى الله عليه وسلم فأخبره . فقال رسول الله صلى الله عليه وسلم : ليراجعها ثم ليتركها حتى تطهر ثم ليمسك . و قال رسول الله صلى الله عليه وسلم : تلك العدة التى أمر الله النساء أن يطلقهن ثلاثا .

(٦١/٤٣٢) و به عن نافع أن صفية بنت (٣٢/الف) أبى عبيد كانت إذا أرادت أن تعتق أو تصنع شيئا لم تفعل شيئا حتى تستأمر عبدالله و كان عبدالله لا يمنعها .

(٦٢/٤٣٣) و به عن نافع أنه أخبره سليمان بن يسار أن رجلا أخبره عن أم سلمة زوج النبى صلى الله عليه وسلم . أن امراة كانت تهراق الدم على عهد رسول الله صلى الله عليه وسلم . فاستفتت لها أم سلمة النبى صلى الله عليه وسلم . فقال النبى صلى الله عليه وسلم لتنظر عدد الأيام و الليالى التى كانت تحيضهن قبل أن

يكون بها الذى كان . و قدرهن من الشهر. فتترك الصلوة قدر ذالك . فإذا حاضت ذالك رخصت الصلوة فلتغتسل ولتستذفر بثوب و تصلى .

(٤٣٤/ ٦٣) و به عن نافع أن القاسم بن محمد بن أبى بكر أخبره عن عائشة زوج النبى صلى الله عليه وسلم أنها أخبرته أنها اشترت نمرقة فيها تصاوير. فلما رآها رسول الله صلى الله عليه وسلم قام بالباب و لم يدخل . فعرفت عائشة فى وجهه الكراهية . فقالت يا رسول الله أتوب إلى الله ، أتوب إلى الله ماذا أذنبت ؟ فقال ما بال هذه النمرقة . فقالت : اشتريتها لتجلس عليها و توسدها . فقال إن أصحاب هذه الصور يعذبون يوم القيامة . يقال لهم أحيوا ما خلقتم . و أن البيت الذى فيه الصور لا تدخلها الملائكة .

(٤٣٥/ ٦٤) و به عن نافع أن (أنه؟) سمع رجلا من الأنصار يخبر عبدالله بن عمر عن رسول الله صلى الله عليه وسلم . أن جارية لكعب بن مالك ترعى غنما بالجبل الذى فى السوق ــ و هو سلع - فاصيبت شاة من الغنم فكسرت حجرها (؟ حجرا) . فذبحتها . فأتوا رسول الله صلى الله عليه وسلم . فاخبروه فأمرهم بأكلها .

(٤٣٦/ ٦٥) وبه عن نافع أن الساسه (؟) أخبرته أن عائشة زوج النبى صلى الله عليه وسلم قالت : إن رسول الله صلى الله عليه وسلم نهى عن قتل الجنان إلا الأبتر و ذا الطفيتين . أنهما يخطفان الأبصار ، و يسقطان ما فى بطون النساء . فمن تركها فليس منا .

(٤٣٧/ ٦٦) و به عن نافع عن عبدالله (٣٢/ب) أن أبالبابة أخبره أن رسول الله صلى الله عليه وسلم نهى عن قتل الجنان التى فى البيوت .

(٤٣٨/ ٦٧) و به عن نافع عن عبدالله قال أخبرنى زيد بن ثابت أن رسول الله صلى الله عليه وسلم أدخل فى بيع العرايا يخرصها كيلا .

(٤٣٩/ ٦٨) و به عن نافع أن رافع بن خديج الأنصارى حدث عبدالله بن عمر أن رسول الله صلى الله عليه وسلم نهى عن كر المزارع .

(٤٤٠/ ٦٩) و به عن نافع أن رجلاً قام فى المسجد، فقال يا رسول الله من أين تامرنا أن نهل ؟ فقال رسول الله صلى الله عليه وسلم يهل أهل المدينة من ذى

الحليفة . و يهل اهل الشام من الجحفة . و يهل اهل نجد من قرن . قال نافع أخبرنى عبدالله قال يزعمون انه قال و يهل أهل اليمن من يلملم .

(٤٤١/٧٠) و به عن نافع عن عبدالله أنه كان إذا أهلّ قال لبيك ، اللهم لبيك ، لبيك لا شريك لك لبيك . إن الحمد والنعمة لك و الملك لك لا شريك لك . و كان عبدالله يقول هذه تلبية رسول الله صلى الله عليه وسلم و كان يزيد فى إثرها لبيك لبيك و سعديك والخير فى يديك والرغبة إليك والعمل .

(٤٤٢/٧١) وبه عن عبدالله بن عمر عن النبى صلى الله عليه وسلم أنه كان يصلى فى السفر على راحلته حيث توجهت به يؤمى برأسه إيماء صلوٰة الليل الا الفرائض و يوتر على راحلته .

(٤٤٣/٧٢) و به عن نافع أن رجلا من الأنصار أخبره أن كعب بن عجرة فكان قد أصابه فى رأسه أذى . فأمره رسول الله صلى الله عليه وسلم أن يحلق و يهدى هديا لقوله .

(٤٤٤/٧٣) و به عن نافع أن رجلا من الأنصار أخبره عن أبيه أن رسول الله صلى الله عليه وسلم نهى أن يستقبل القبلتين لغائط أو بول .

(٤٤٥/٧٤) و به عن نافع أن عبيدالله بن عبدالله و سالم بن عبدالله أخبراه أنهما كلما عبدالله ليالى قول الحسن لابن الزبير لعل أن يصلى . (؟) فقالا : لا يضرك ان لا تحج العام . اِنا نخاف أن يحال بيننا و بين البيت . فقال قد خرجنامع رسول الله صلى الله عليه وسلم فحال لنا قريش دون البيت . فنحر رسول الله صلى الله (٣٣/الف) عليه وسلم هديه و حلق رأسه . أشهدكم أنى قد أوجبت . العمرة أنطلق فان يخلى بينى و البيت طفت و إن حيل بينى و بينه فعلت كما (فعل) رسول الله صلى الله عليه وسلم وأنا معه فأهل بالعمرة بذى الحليفة (ثم) سار ساعة فقال إنما شأنهما واحد اشهدكم انى قد اوجبت حجة مع عمرتى فلم يحل منها حتى أحل يوم النحر . وأهدى . و كان يقول : من جمع بين الحج و العمرة فأهل بهما جميعا ، فإنه لا يحل حتى يحل منهما جميعا يوم النحر . و يطوف عنهما طوافا واحدا ، و بالصفا والمروة (يوم) يدخل مكة .

(٤٤٦/٧٥) و به عن نافع أن رافع بن خديج حدثه عبدالله بن عمر أن رسول

الله صلى الله عليه وسلم رخص فى العرايا بخرصها .

(٧٦/٤٤٧) وبه عن نافع عن عبدالله عن رسول الله صلى الله عليه وسلم قال : رحم الله المحلقين مرارا او مرتين . ثم قال : والمقصرين .

(٧٧/٤٤٨) و به عن نافع أن عبدالله كان يقول : كانت المزارع تكرى على عهد رسول الله صلى الله عليه وسلم على أن لرب الارض بأعلى الربيع ، أى النهر المتعالى من المزارع و طائفة التبن لا يدرى كم هو. فنهى رسول الله صلى الله عليه وسلم عن كرا المزارع . أخبر ذلك رافع بن خديج عبدالله بن عمر أن رسول الله صلى الله عليه وسلم نهى كرا المزارع .

(٧٨/٤٤٩) و به عن نافع أن عبدالله أخبره أن الناس كانوا يتبايعون فى الجاهلية الجزور إلى حبل الحبلة باولاد الابل . و حبل الحبلة ان تنتج الناقة ما فى حبلتها. ثم تنتج التى أنتجت فنهى رسول الله صلى الله عليه وسلم عن ذالك .

(٧٩/٤٥٠) و به عن عبدالله عن النبى صلى الله عليه وسلم أنه قال : لا يبيعن أحدكم على بيع أخيه و لا يخطب على خطبة أخيه و لا ينجش .

(٨٠/٤٥١) و به عن نافع أن عبدالله أخبره أن رسول الله صلى الله عليه وسلم ذكر عنده رمضان. فأشار بيده و قبض ثلث مرار يعنى ثلاثين. ثم قبضها مرتين ثم قبض إبهامه. فقال : الشهر تسع و عشرون (٣٣/ب) و ثلاثون ليلة. ولكن لا تصوموا حتى تروه و لا تفطروا حتى تروه. فان غم عليكم فاقدروا له .

(٨١/٤٥٢) و به عن نافع عمن أخبره عن أم سلمةزوج النبى صلى الله عليه وسلم. أنها ذكرت للنبى صلى الله عليه وسلم ذويل. فقال رسول الله صلى الله عليه وسلم ترخين شبرا. فقالت أم سلمة ينكشف عنها. فقال يرخين ذراعا لا يزدن عليه .

(٨٢/٤٥٣) و به عن نافع عن صفية بنت أبى عبيد أنها أخبرته أن امرأة كانت تستعير المتاع فى عهد رسول الله صلى الله عليه وسلم. ثم تجحده و تمنعه فلا ترده. فخطب رسول الله صلى الله عليه وسلم يوما الناس على المنبر والمرأة فى المسجد. فقال : هل من امرأة تائبة إلى الله تعالى و رسوله ؟ فلم تقم تلك المرأة و لم تتكلم فقال رسول الله صلى الله عليه وسلم : قم يا فلان فاقطع يد فلانة لتلك

المرأة فقطعها .

(٤٥٤/٨٣) و به عن نافع أن رسول الله صلى الله عليه وسلم قال —— وهو مستقبل المشرق ، عند حجرة عائشة : إن الفتنة ها هنا من حيث يطلع قرن الشيطان .

هذا آخر الصحائف و الحمد لله رب العالمين . وصلوة الله على محمد و آله .

فرغ من تحريرها الفقير الى عفو ربه الرؤف ابو عبدالله محمد بن محمود بن الحسن الحضيري الحوي رزقه الله ما يهواه من خير الدنيا و الآخرة . وبلغه بركة ما فيها . و ذلك فى ليلة السبت لسبع ليالى مضين من شهر صفر ختمه الله بالخير سنة تسع و تسعين و خمسائة .

مما وقف الوزير الشهيد على باشارحمه الله تعالى أن لايخرج . . . .

مما وقف
الوزير الشهيد على باشا
رحمه الله تعالى
أن لايخرج
. . . . .

بسم الله الرحمن الرحيم رب يسر واعن

اخبرنا الامام العالم رضي الدين شيخ الاسلام ابو بكر محمد بن احمد بن

اسمعيل القزويني متع الله المسلمين بطول عمره بالاجازه والدى الامام العلامه

ابو [illegible] احمد بن اسمعيل رحمه الله عليه قال الحمد لله الذي جعل الكتاب

والسنه مصابيح اهل الجنه والصلوة والسلام على سيدنا محمد

المخصوص [illegible] السنه وعلى اله وصحبه المتبرزين [illegible] اقوال الله [illegible]

[illegible] اما بعد فهذا كتاب يتضمن صحايف ونسخا يتلقنها

كلها [illegible] اخبارا كثيرة عن سيدنا المصطفى صلى الله عليه وسلم

باسانيدها تسهيلا لحفظها على طالبي علم الحديث وسميته كتاب

السرد والفرد يعني به سرد الاحاديث المتصله بالاسانيد

المقوله [illegible] فاولها نسخة صحيفة همام بن منبه

اخبرنا [illegible] الموفق بن سعيد بن الموفق النيسابوري بقراءتي

عليه في جمادى الاولى [illegible] وثلثين وخمسمائة انا ابو علي الحسن

بن ابي القسم محمد بن [illegible] الصفار [illegible] سنة

ستين واربعمائة انا ابو [illegible] الرحمن بن حمدان بن محمد

[illegible] سنة خمس [illegible] انا ابو محمد عبد الله بن محمد بن

زياد [illegible] في رجب [illegible] وثلثمائة انا الفقيه العالم

ابو محمد عبد الله بن محمد بن عبد [illegible]

ابو محمد احمد بن ابرهيم بن عبد [illegible] انا ابو يعقوب اسحق بن

ابرهيم بن مخلد الحنظلي المروزي انا عبد الرزاق بن همام بن نافع

الصنعاني انا معمر عن همام بن منبه قال هذا ما حدثنا ابو هريرة

وابو محمد عبد الله [illegible]

عن رسول الله صلى الله عليه وسلم قال نحن الاخرون السابقون
يوم القيمة بيد انهم اوتوا الكتاب من قبلنا واوتيناه من بعدهم
فهذا يومهم الذي فرض لهم فاختلفوا فيه فهدانا الله له فالناس لنا
فيه تبع غدا لليهود وبعد غد للنصارى ه وقال رسول الله صلى
الله عليه وسلم مثلي كمثل رجل اوقد نارا فلما اضاءت ما حوله جعل
الفراش وهذه الدواب التي يقعن في النار يقعن فيها وجعل
يحجزهن ويغلبنه فيقتحمن فيها فهذا مثلي انا اخذ بحجزكم عن النار ان تقعوا
فيها هلم عن النار فتغلبوني فتقتحمون فيها ه قال وقال رسول الله
صلى الله عليه وسلم لو تعلمون ما اعلم لضحكتم قليلا ولبكيتم كثيرا ه
قال وقال رسول الله صلى الله عليه وسلم ناركم هذه التي توقد بنو ادم
جزء من سبعين جزءا من حر جهنم فقالوا يا رسول الله ان كانت
لكافية فقال رسول الله صلى الله عليه وسلم فانها فضلت عليها بتسعة
وستين جزءا كلهن مثل حرها قال وقال رسول الله صلى الله عليه وسلم
لما قضى الله الخلق كتب كتابا فهو عنده فوق عرشه ان رحمتي
غلبت غضبي ه قال وقال رسول الله صلى الله عليه وسلم من احب لقاء
الله احب الله لقاءه ومن كره لقاء الله كره الله لقاءه ه قال وقال رسول الله صلى
الله عليه وسلم ايفرح احدكم براحلته اذا وجدها اذا ضلت فقالوا
نعم يا رسول الله فقال والذي نفسي بيده الله اشد فرحا بتوبة عبده
من احدكم براحلته اذا وجدها ه قال وقال رسول الله صلى الله عليه
لا تقوم الساعة حتى تقتتل فئتان عظيمتان تكون بينهما مقتلة
عظيمة ودعواهما واحدة ه قال وقال رسول الله صلى الله عليه وسلم

الله عليه وسلم هديه وحلق راسه اشهدكم اني قد اوجبت عمرة انطلق فان
خلي بيني وبين البيت طفت وان حيل بيني وبينه فعلت كما فعل رسول الله صلى
الله عليه وسلم وانا معه فاهل بالعمرة بذي الحليفة ثم سار ساعة ثم قال انما
شانهما واحد اشهدكم اني قد اوجبت حجة مع عمرتي فلم يحل منهما حتى احل
يوم النحر واهدى وكان يقول من جمع الحج والعمرة فاهل بهما جميعا فانه لا يحل
حتى يحل منهما جميعا يوم النحر ويطوف عنهما طوافا واحدا وبالصفا والمروة
دخل مكة ٥ وبه عن نافع ان رافع بن خديج حدثه عبد الله بن عمر
ان رسول الله صلى الله عليه وسلم رخص في بيع العرايا بخرصها وبه عن
نافع عن عبد الله عن رسول الله صلى الله عليه وسلم قال رحم الله المحلقين
مرتين او ثلاثا ثم قال والمقصرين ٥ وبه عن نافع ان عبد الله كان يقول
كانت المزارع تكرى على عهد رسول الله صلى الله عليه وسلم على ان لرب
الارض ما على الربيع اي النهر المتغلل من المزارع وطائفة التبن لا ادري كم
هو فنهى رسول الله صلى الله عليه وسلم عن كرا المزارع [illegible]
[illegible] عبد الله بن عمر ان رسول الله صلى الله عليه وسلم نهى عن كرا المزارع
وبه عن نافع ان عبد الله اخبره ان الناس كانوا يتبايعون في الجاهلية
لحوم الجزور الى حبل الحبلة وحبل الحبلة ان تنتج الناقة ما في بطنها
ثم تحمل التي نتجت فنهى رسول الله صلى الله عليه وسلم عن ذلك وبه
[illegible] عبد الله عن النبي صلى الله عليه وسلم [illegible] على بيع
بعضكم ٥ وبه عن نافع [illegible] عبد الله ان رسول الله
[illegible]
[illegible]

ويمشون ليلة ولكن لا تصوموا حتى تفطروا واحتى تروه فان غم
عليكم فاقدروا له وبه عن نافع عن ابن عمر عن ام سلمة زوج
النبي صلى الله عليه وسلم انها ذكرت للنبي صلى الله عليه وسلم ذويل
فقال رسول الله صلى الله عليه وسلم يرخين شبرا فقالت ام سلمة
ينكشف عنها فقال يرخين ذراعا لا يردن عليه ٥ وبه عن نافع
عن صفية بنت ابي عبيد انها اخبرته ان امراة كانت تستعير
الحلي في عهد رسول الله صلى الله عليه وسلم ثم تجحده وتمنعه فلا ترده
فخطب رسول الله صلى الله عليه وسلم يوما الناس على المنبر
والمراة في المسجد فقال هل من امراة تائبة الى الله تعالى ورسوله
فلم تقم تلك المراة ولم تتكلم فقال رسول الله صلى الله عليه وسلم قم
يا فلان فاقطع يد فلانة لتلك المراة فقطعها ٥ وبه عن
نافع ان رسول الله صلى الله عليه وسلم قال وهو مستقبل المشرق
عند حجرة عائشة ان الفتنة ها هنا من حيث يطلع قرن الشيطان

هذا آخر الصحائف والحمد لله رب العالمين وصلواته على محمد وآله
جمع من عندما الفقير لعفو ربه الرؤوف ابو عبد الله محمد بن
محمد بن الحسن الحسيني ... رزقه الله ما هواه من خير الدنيا
والآخرة ... وذلك ليلة السبت لسبع ليال
خلون من شهر صفر ختمه الله بالخير سنة تسع وثمانين ٥



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